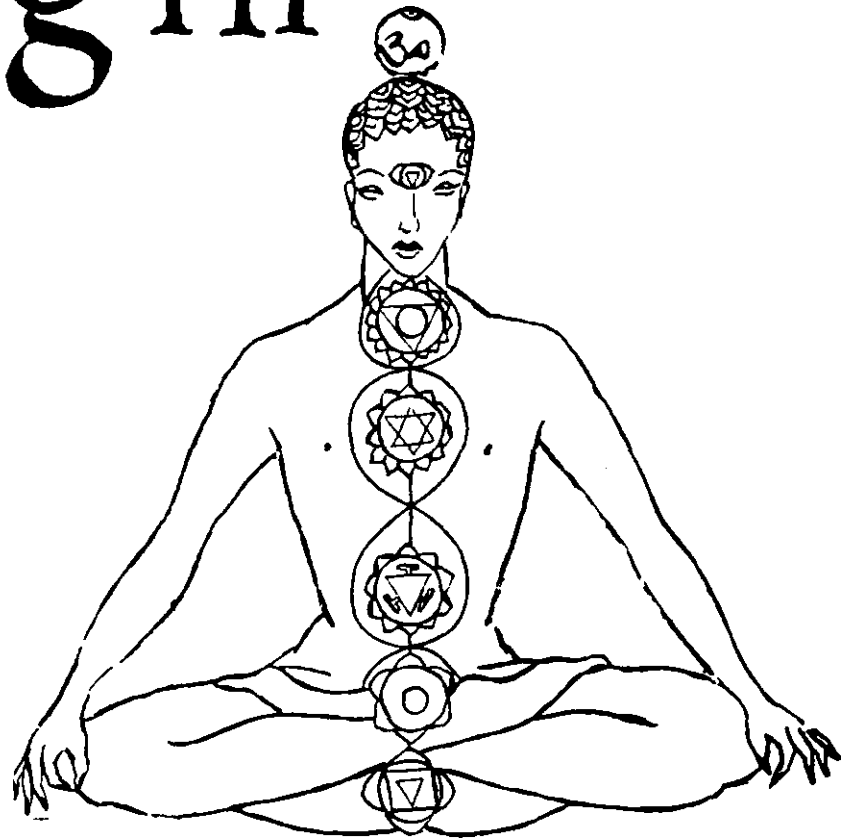


Edited, Written and Published
by Judy and Riley Crabb

The Way of the Yogin

LESSON THIRTEEN in a series
on "The Invisible Reality
Behind Appearances". This
is a Hermetic view of the
Third of the FOUR WAYS,
the WAY of the Yogin or
Cabalist, who must KNOW
God as well as to feel Him.



THE MIDDLE PILLAR, EASTERN STYLE

A Publication of:
BORDERLAND SCIENCES RESEARCH FOUNDATION
PO Box 548, Vista, California
92083 USA



LESSON THIRTEEN in the Invisible Reality Behind Appearances.

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Lesson Thirteen

THE WAY OF THE YOGIN OR CABALIST

We continue our study of the Third Way, the Way of the Mind, with a review of the development of Hindu philosophy. Remember, back in our early lessons on "The Invisible Reality Behind Appearances", we discussed the Three Great Occult Traditions and their founding by migrant Adepts from Atlantis. These three traditions represent on the physical plane the Supernal Triangle of our Tree of Life, three aspects of Kether, the Creator: Power, Wisdom and Love.

The Atlantean adepts who settled in the Himalayas were under the Second aspect of the Logos, Wisdom, so this is a prime characteristic of the wisdom religions of the Orient -- though the philosopher Yogin would object strongly to being classified with the orthodox worshipper of Brahm or Buddha.

Pagan nature worship was the religion of the aborigines of the plains of India until the Aryan came down from or through the Himalayas to the north thousands of years before our Christian era. The Black Christ of the Hindus, Krishna, was born about 3333 B.C, and the basic culture of the land isn't much different now than it was then. Conquerors have come and gone. Modern New Delhi, the capital, is built on the ruins of half a dozen previous empires at least, and the people are a bewildering mixture of manners and sects, of blood, color, language and dress.

Through all of this the Hindu religion has maintained an unyielding unity. Its philosophical ideas are unchanged. Yoga as a philosophical system within the Hindu religion has endured for centuries, and Sanskrit is its sacred language.

The Vedas are the sacred hymns of the Aryans; so the history of their origins goes back a long, long time before the Christian era. These are very practical prayers or mantras. They are concerned with material comforts, not morals or ethics. The Aryan prayed to the god or gods of the dawn, the sun, the rain, thunder, the Himalayas for abundant crops, for abundant families, for the wealth and health of the earth.

Behanan says the Rig-Veda contains 1,017 poems of 10,550 verses and 153,826 words. There is a sect or caste of the Hindus, the Srotrayas, who make it their career, their life-work, to memorize all these; so there are Vedic gurus and students.

Imagine the tremendous mental development of these Srotrayas, to carry all this in their heads. Behanan says that if all the printed texts of the Vedas were destroyed for some reason, the Vedas would not be lost because a Srotraya could dictate them again from memory. But this is not so unusual in some pagan religions, especially those which had no written language. In Hawaii it is said there were priests, Kahunas, who had committed to memory the Tumulipo, the great legend of Hawaiian gods and goddesses and their powers, with its hundreds and hundreds of verses. They called this the Heavy Work, this memorizing; and it is a logical part of the Third Way, the way of the mind.

THE BRAHMANAS

Now we come to the theological treatises of the Brahman priesthood. These are not verses but prose, and are called Brahmanas. These are the detailed instructions for ceremonial rituals, the steps leading up to sacrifice, and to various secret rites. If you want to look into these get a copy of Arthur Avalon's "Tantra Of The Great Liberation", first published in London in 1913, now available in the 1970s in paperback. You might compare these theological treatises and rites to the Hebrew Talmud.

Above the Brahmanas on the scale of human knowledge are the Upanishads. These get into philosophy and metaphysics and lead from the Third Way into the Fourth Way, from mind to spirit. The Upanishads teach of the nature of the soul and the difference between being and non-being. This is Raja Yoga which leads to freedom from the wheel of re-birth.

One of its most outstanding students -- or graduates -- was Sakya Muni, Prince Siddhartha, founder of Buddhism. He didn't come to found a religion but to free the Hindus from the money-making and power-crazy Brahmins. But eventually, as happens to the teachings of all the Saviors of all races, his enlightened sayings are organized into a formal religious system, which in their turn become an instrument of oppression of the masses in the hands of a priesthood. Gautama Buddha himself was against all forms and ceremonials.

Of course the Brahmins murdered him -- or Crucified Him, as a devout Christian would say -- and stamped out Buddhism wherever they could in India. This is why Buddhism was driven into Tibet, China and Japan, where it flourished, also into Java, where Boroebodur is one of its greatest shrines.

The word Upanishad itself means "secret teachings" -- not so different from our Cabala, which means "to be revealed". There are hundreds of Upanishads in existence. They came to be

appended to the Vedas, thus the term Vedanta.

YOGA ISN'T THE ONLY SCHOOL

There are six main schools of Indian philosophy based on the Upanishads and Yoga is only one of them. They all have the one main idea: Behind the ever-moving, flowing, changing realities of existence is the One, the unchanging, divine reality, the Self within.

The Sages and Adepts of the Upanishad teachings had only veiled contempt for the popular religion of any time and place, with its priests, gods and sacrifices, and its sensual enjoyments! Consider the gorgeous outer trappings of the temple. Yet the positive aspects of these are the need to stir the simple minds of the worshippers, to make them proper vessels or chalices to receive the blessings downpouring from on high, from the Savior of the race or religion.

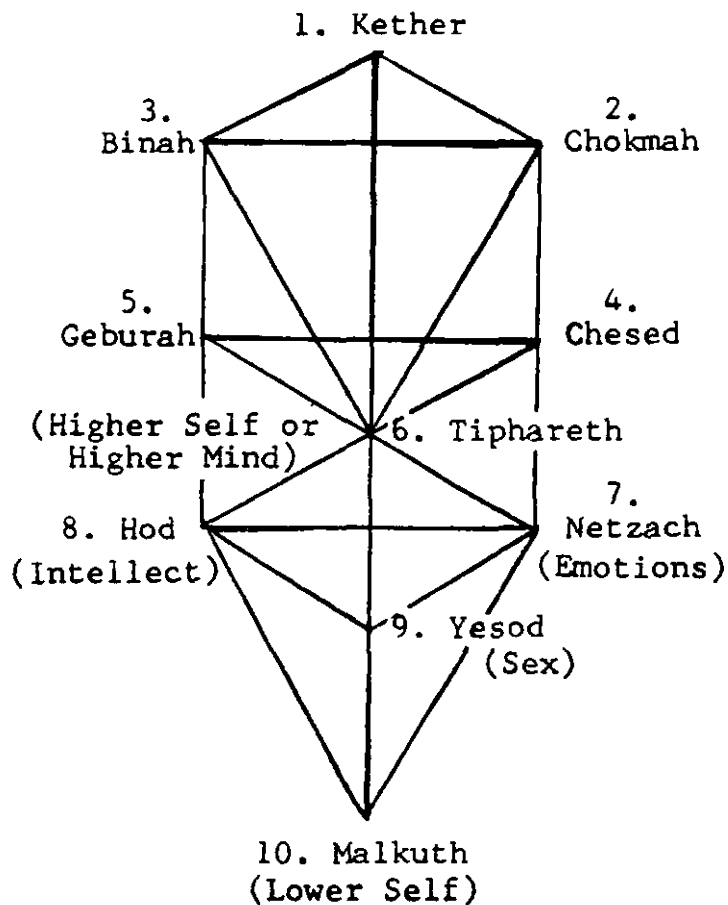
The Raja Yogin or Kabalist knows that it is the realization of the timeless Self, the Christ within, that brings true bliss and joy. To the Yogin Brahman is the Cosmic reality underlying all of the phenomenal world. To the Cabalist it is Kether on the Tree of Life. For those who need images to help steady the mind, Kether is shown as an ancient, bearded and crowned King, "all right face".

IT is the power in the prayer which manifests the answer in the physical world as health, wealth, success or whatever is asked for. Atman is the individualized Brahman within man or woman. IT originally meant breath, Breath of Life. Individualized Kether for Cabalists is Eheieh, "I am that I am." Atman consciousness is only attainable through super-intellectual mystical processes. These are characterized by the Tiphareth center, the Christ or Sun-center on the Tree of Life, manifesting in the student as intuition and a feeling of One-ness with life. Intellectual processes are placed at Hod on the Tree.

The external world is not to be considered as a part of Brahman-Atman. Upanishadic philosophers do not claim the physical world is unreal, any more than do the Cabalistic philosophers. The world is not a fiction of the imagination. It has a temporary reality which is of tremendous importance in developing consciousness through experience of the Law of Opposites: Hot and cold, night and day, up and down, love and hate, and most important of all, male and female or god and goddess.

The world process or physical evolution is Kether or Brahman, everywhere, in, above, below, outside, ever-present, all-present, but impossible of understanding by intellect alone. The mind, Hod, must be balanced by the opposite center, Netzach, representing the

CABALISTIC TREE OF LIFE of the Golden Dawn Lodge



instincts and the higher emotions of love, devotion and self-sacrifice. These two, combined in man or woman, give birth to the Higher or Christ-consciousness of Tiphareth, and the Son (the Christ in us) showeth us the Father (above us) for there is no abiding principle in the body or Lower Self.

THE LAW OF COMPENSATION

The doctrines of Karma and Rebirth are central to the philosophy of the Upanishads, as they are to the Cabala. In these one finds the solution to the riddle of existence. We are outward manifestations of the Law of Action and Reaction. We act and Brahman or Kether reacts! This is why we can say with all assurance that this is a moral universe. Each individual is responsible for his or her behavior, and so they are responsible for the results of that behavior.

Obviously, right conduct through a long succession of lives can and will finally bring deliverance or freedom from the Wheel of Rebirth -- but not until the soul or Higher Self has proven itself Master of Matter by learning to control the Lower Self and thus also controlling the Elements: Earth, Water, Air and Fire.

Schools of Indian philosophy developed in the post-Upanishadic period around 200 B.C. One of these schools was Yoga, which means "to yoke". The yoga practitioner hoped to "yoke" his or her soul with the World-soul or Brahman. The cornerstone of this system is the book, The Yoga Sutras of Patanjali. There is no one book on the Cabala, though some might claim the Sepher Yetzirah as such. Probably the most comprehensive survey of this Western philosophical system under one cover is Dion Fortune's "Mystical Qa-



balah". Patanjali did not claim to be a philosopher, only a teacher of techniques for inducing certain psychological states. He was a master of Mind Control or Dream Control, which would cause the mind or self-awareness to function at higher or different levels of consciousness than the physical. The Aphorisms of Patanjali could, if properly used over a period of time, free consciousness from the tomb of the five senses or, as Patanjali put it, "inhibit the modifications of the thinking principle".

Yoga philosophy was borrowed from the Samkya school developed by Kapilya, the great Indian reformer of about 1000 B.C. He observed that the most outstanding characteristic of earthly experience is the element of change. The world as we see it is in the process of becoming. Energy from the solar system, the Zodiac and the Galaxy is being transformed into matter as we know it in this 3-D world. Life is being bound up into form for the "discipline of matter" and then released from matter enriched by the experience.

On the opposite page a student of Yoga seeks "release from matter" in one of the traditional asanas, the Lotus posture. Here we have the traditional meditation posture of the student of the Western Mystery Tradition, posed by the Egyptian goddess, Sekhmet, seated erect on a chair or stool, feet flat on the floor or ground, hands palms down on the knees. Where surroundings permit, total nudity is desirable and of course freedom from interruptions.

Mind bridges the gap between energy and matter. Out of the physical experience of transforming energy into matter comes wisdom. The Samkya-Yoga word for energy or change is Rajas. The word for inertia or resistance of matter is Tamas. The word for intelligence or mind-stuff is Sattva. The three qualities are called Gunas and they constitute for the Yogin the evolving universe.

"I" THE OBSERVER

It is the element or quality of intelligence which enables the human mind to gain experience and knowledge. The world would be a "mad stage for blind actors" without intelligence, without experience of matter or energy, and without memory by which new experiences could be compared with old and



out of which eventually comes wisdom.

These qualities or Gunas are subordinate to the soul or Higher Self, or Purusha, or Ruach (to use the Hebrew term). The Gunas exist for the experience and liberation of the Higher Self or Purusha from matter, from the tomb of the flesh. But energy and matter must have something to act in. This is Prakriti, primordial or cosmic matter. We Cabalists place Prakriti at Binah, of the Supernal Triangle at the top of the Tree. This is the feminine aspect of Kether, the matter or form side of creation.

GOD, THE UPSETTER

Cosmic matter is in a state of dynamic equilibrium, which state is neither easy to understand nor to describe, to finite minds like ours. Conceive of "undisturbed perpetual motion" if you can. Yet evolution begins when this equilibrium of cosmic matter is upset and change begins. One image for this could be the Great Black Void of deep space, out of which comes Light or energy. There are many degrees of this. There is the near, Cis-lunar space between the earth and the moon. There is the greater void between the earth, the other planets and the sun. This is solar space, conditioned by the all-pervading consciousness of the Solar Logos. Then there is the greater void between our solar system and other solar systems. This abyss is above Tiphareth on the Tree of Life. These other solar systems and constellations are represented by Chokmah on our Tree of Life. Finally you have the great cosmic void between the Galaxies, our Milky Way Galaxy and Andromeda, for instance. This is where we would place Prakriti.

The Samkya school of Kapilya says alterations and change are not within Prakriti, but are directed by Brahman and Purusha or Atman. That is, we, as Gods and Goddesses-in-the-becoming, can manipulate matter with our creative minds.

So, both the Cabalist and the Yogin accept the reality of the Gunas. We do not debate them with metaphysical hair-splitters. Mind, Energy and Matter are Real. Let us discuss them. Let us talk about them with our fellow students. Let us learn how to use them in our search for wisdom, for liberation, and in the service of God and our fellow-humans.

The Samkya and Cabalistic systems are a mixture of idealism and realism without dogma. Nothing is accepted as absolute law unless it can be proved out in practice; but this includes mystical and transcendental experiences of meditation and trance, which are considered to be as valid as any experience in physical life. To those experiencing them over and over again, these transcendental visions reveal that Purusha is apparently beginningless and changeless in relation to the personality in the flesh. A high state of consciousness can be achieved which has nothing in common

with mind as we know it. Purusha mind is devoid of qualities. The Yogins call it pure consciousness, which makes the content of the mind meaningful. It is an isolated principle, eternally real and ever the same.

MULTIPLICITY WITHIN UNITY

There is a plurality of Purushas. This marks the difference between Samkya-yoga and the Upanishads and Vedanta. According to the Vedanta, souls are only temporary and illusory forms of the Cosmic soul, Brahman. The Cabala embraces both ideas as shown on the Tree of Life. The personality or Lower Self is the vehicle of a lifetime. No one could disagree with that. The Individuality or Purusha is the vehicle of an evolution. A cycle of evolution, say our solar system, does have beginning and ending, though these may be billions of years apart.

Evolution for a human being begins when a portion of an animal group soul breaks off or is isolated from the herd and assumes an individuality, when the animal responds to its name. To the yogin or Cabalist in deep trance, union with his Higher Self or Purusha is a state of being which seems beginningless and endless in comparison with his worldly consciousness in the flesh; but even that state of bliss is capable of expansion, of growth, otherwise the principle of evolution would be meaningless!

Behanan says that to the Yogin the need for a creator is entirely superfluous. Prakriti, primordial matter, is beginningless and eternal. Its endless modifications are for the benefit of Purushas. No all-present God or creator is necessary.

The seer, Purusha, must be free from all modifications. His unfailing Light illuminates the mind, lending purpose to the cycles of evolution. Another proof of Purusha is the divine discontent present in some degree in all people. There is this longing to be free from form, from physical matter, from the impermanence and futility of existence. All great minds have written and been aware of this world-weariness, the frustrating inertia of matter.

Kapilya, the traditional author of Samkhya aphorisms, contends that it is impossible to demonstrate the existence of a personal creator. "If God is perfect, there is no conceivable reason why he He should have created the world; if He is imperfect, then He is no God."

The Cabala philosophy as we understand it says that Gods and Goddesses are in the process of becoming perfect, even as are we human beings. There are relative degrees of perfection. The God of the solar system, for instance, is in the process of perfecting his creation, his family of planets. Kapilya is to be admired for his courage in opposing the orthodox religion of his time in India.

He and his followers observed that the Law of Karma seemed to automatically adjust and regulate moral retribution, to right the wrongs people did to each other in a series of incarnations. They saw no need for a God. But doesn't this ignore the great Cabalistic and Buddhist principle? "As above, so below?"

It seems likely that Cosmic laws require administrators and enforcement, just as do man-made laws here on the surface of the earth.

FAITH, THAT MOST IMPORTANT INGREDIENT IN SPIRITUAL PROGRESS

Patanjali emphasized that practice, not theory, is the all-important thing in Yoga. To that, all Cabala teachers would add a hearty "amen"! Prove the theory in practice. If the theory doesn't fit the results, change the theory.

If the concept of a God helps the Yogin in his practice, then by all means He should be assumed to exist. If the concept is a hindrance to practice, if the Yogin must feel completely free to choose his Path without supervision of any kind, then let him -- or her -- do without the concept of God.

Patanjali was a sage, a wise man who knew that faith helps to ease the burden of Yoga discipline. The student of this Eastern tradition will find that references to God, Isvara, in the Yoga system are deliberately vague and irrelevant. This in itself is wise for it allows for extreme deviations in philosophical belief and guarantees the life of the system because of its flexibility. It also makes Yoga more a psychology than a religion.

Here in the West we find Yoga philosophical ideas in the philosophy of the German, Immanuel Kant. It seems likely that he was an incarnated Yogin from India.

The goal of Yoga is emancipation or deliverance from the bonds of the flesh. Nirvana is the goal. This is supreme bliss which comes from union with Brahman. The emphasis is on effort rather than mere knowledge. This is why the system has aroused awe-inspiring respect from those who have sincerely looked into it and endeavored to make use of it, working their way up through the many schools in it.

YOGA SCHOOLS, as listed by W.Y. Evans-Wentz

<u>School</u>	<u>Mastery of</u>	<u>Gives Control of</u>
I. Hatha Yoga	Breath	Physical Body and Vitality
II. Laya Yoga	Will	Powers of Mind
(1) Bhakti Yoga	Love	Powers of Divine Love
(2) Shakti Yoga	Energy	Energizing Forces of Nature
(3) Mantra Yoga	Sound	Powers of Sound Vibration
(4) Yantra Yoga	Form	Powers of Geometrical Form

III. Dhyana Yoga	Thought	Powers of Thought-Process
IV. Raja Yoga	Method	Powers of Discrimination
(1) Jnana Yoga	Knowledge	Powers of Intellect
(2) Karma Yoga	Activity	Powers of Action
(3) Kundalini Yoga	Kundalini	Powers of Psychic Nerve-Force
(4) Samadhi Yoga	Self	Powers of Ecstasy

The student of the Western Mystery Tradition need not concern himself or herself about these fine divisions of the self-development process. You have passed through them, consciously or unconsciously, in previous lives in the Orient and in Egypt and the Middle East. All of these special schools were developed by different teachers to suit their particular needs and the needs of their students at the time. They are still needed there in India for the younger souls; but all of this experience is reviewed quickly in the early work, study and practice of the Cabalist. Remember, having chosen birth in one of the races of the Western Tradition, responsibility for your spiritual development is in the hands of the Masters of that Tradition. Once you have grounded yourself in the occult science of your present tradition, it is well to re-stimulate memories of those earlier teachings for their positive effects on your growing awareness of yourself as a God or Goddess-in-the-becoming. Now let us turn our attention to another noble Eastern School as we consider the Third Way, the Way of the Mind.

TIBETAN BUDDHISM

Padma Sambhava, the Enlightened One, is the Tantric Buddhist teacher generally credited with bringing the teaching from the plains of India up into the Himalayan highlands of Tibet in the Eighth Century A.D. 200 years later, Tilopa, another Buddhist philosopher brought the teachings to Tibet. One of his brightest students was Naropa, who was initiated into the Great Symbol teachings in the 11th Century. He returned to India but his work bore fruit in a Tibetan disciple, Marpa, who eventually followed his Guru to the plains of India in search of wisdom. He found Naropa and was initiated by him, then returned to Tibet with the teachings which became the Kargyutpa Tradition.

Tibetan tradition claims that Tilopa received his instruction direct from the Adi-Buddha by telepathy or direct inspiration. This primal God the Tibetans call Dorje Chang.

Two Caucasians deserve special mention for bringing the essence of Tibetan Buddhism to us. They are the Frenchwoman, Madame David-Neel, who herself was initiated into Lamaism; and W.Y. Evans-Wentz, an American by birth, who studied the Tantric texts under the guidance of his Guru, Dawa Samdup. Samdup learned English at Universities in India and made his living as translator for a Nepalese prince on the southern edge of the Himalayas where Madame David-Neel's

Oriental travels brought her in the early 1900s, Though she gives no date it must have been July or August, 1904 as she had an audience with the Dalai Lama on the Indian border, where he had fled with his Russian adviser, Dorjiev or Gurdjieff. A British expedition under Colonel Francis Younghusband was occupying the capital, Lhasa, at the time.

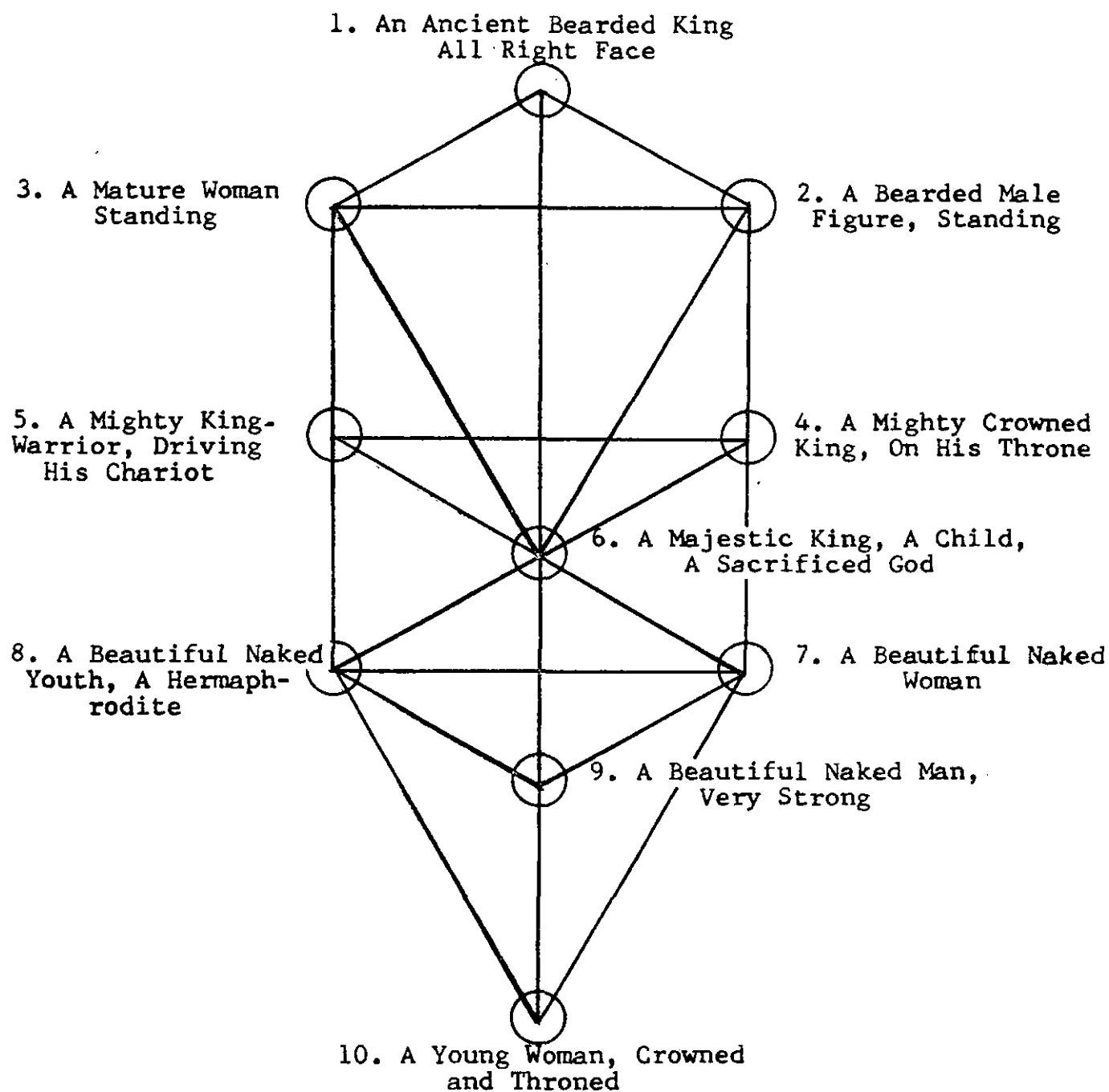
THE KARGYUTPA GURUS

The Frontispiece of Evans-Wentz's book on "Tibet's Great Yogi, Milarepa" has this reproduction, in color, of Samdup's stylized painting of the Tibetan sages for Evans-Wentz's meditation-al use.

The top central figure is Dorje Chang, the Tibetan Christ. To His right is the Indian Guru, Tilopa. Opposite Tilopa on a similar "golden lotus throne" is the Tibetan-Hindu saint, Naropa. Marpa the Translator, a Tibetan, is the central figure at the bottom of the painting. To his right is the great Yogi, Milarepa, and to his left is Milarepa's most gifted cheela or student, and successor, Gampopa. In his lap is a "Tibetan Sacred Book" from which he proclaims "the Doctrine of the Enlightened One -- the Ending of Sorrow and the Way of Final Deliverance".



The cheela develops great mental power by visualizing this pantheon of Tibetan saints above his head, in fine detail and in full color! These images are the psychic telephone numbers of these great Yogins, by visualizing them the cheela puts himself or herself in magnetic rapport with these Gurus. After thousands of hours of such visualizations the figures become objectively real in space before the cheela. Then he or she has successfully passed their initiations



in Laya Yoga and Dhyana Yoga. The Cabalistic pantheon of "gods" or God-like forces is much less personalized but equally effective in developing the visualizing power of the student of the Western Mystery Tradition walking the Third Way, the Way of the Mind. Above we list the Magickal Images for the Ten Sephiroth on the Tree of Life, as given in Dion Fortune's "The Mystical Qabalah". The source of the figures is the Greek Mystery Tradition, except for No. 6, the Christ

Center on the Tree. Here the student has the choice of three images, depending on his or her needs: The Babe in the arms of Mary, the Crucified Savior on the Cross, or Christ triumphant, ascended from the Grave as an All-Powerful God of Power, Wisdom and Love. The Image for the Moon-Center, No. 9, would be Hercules. The Image for Netzach, No. 7, would be Venus (Roman) or Aphrodite (Greek).

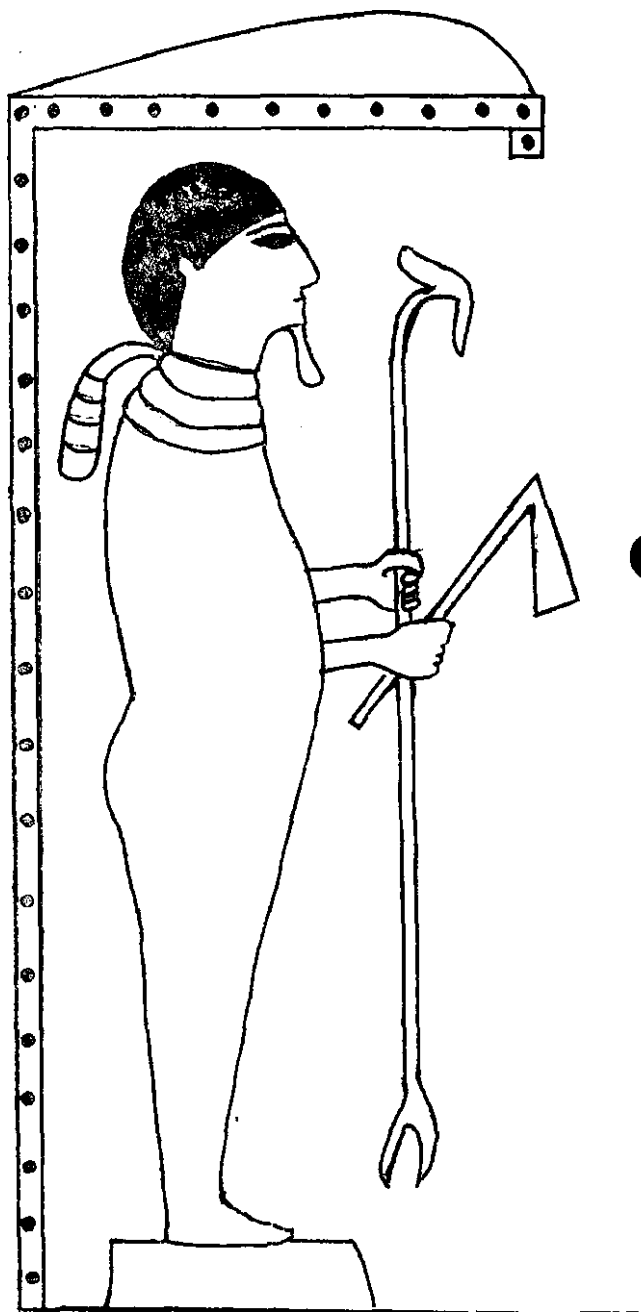
If the student prefers, he or she can choose the Magickal Images of the God forces from the Egyptian pantheon. These human and animal figures are more ancient and more powerful, actually tracing back to Atlantean times through Osiris, an Atlantean adept.

To the right is a copy of a drawing of Ptah, bearded and "all right face", from an Egyptian Papyrus of Nu in the British Museum, No. 10,477. This was copied out by Wallis Budge in one of his books on Egypt and Chaldea. Ptah equates with Kether, No. 1, on the Tree of Life.

Thousands of hours of meditation on the Tree, carefully building up these images in the mind and aura, gradually makes a God or Goddess out of the man or woman who has the dedication and the patience to do it, whether in the Eastern or the Western tradition.

W.Y. Evans-Wentz received the translations of the Tibetan "Epitome of the Great Symbol" from Lama Dawa Samdup in Sikkim in 1919. The Lama was happy to be able to carry out the desire of his Guru to transmit the precious teachings of Tibetan Buddhism to the world "especially to the educated and thinking men and women of Europe and America".

The Great Symbol is the written guide for attaining mental concentration, the Yoga of One-Pointedness. This is called the Middle Path because it avoids the extremes of asceticism on the one hand and worldliness on the other. The Yoga of One-Pointedness





DAWA SAMDUP

brings about Mystical insight into the real nature of existence. This is the Path which leads to Nirvana. The Middle Path of the Yogin is the Middle Pillar on the Tree of Life, the Path of Consciousness. The side Pillars are Paths of Function.

The Great Symbol of the Lamas gives three methods for training of mind: 1. By means of visualization, 2. By means of the Dorje recitations to control breathing, and 3. By separating the thinking from breathing by means of the pot-shaped technique.

This last point gives a hint as to why the average person's thoughts are so scattered. They change with every breath! So the Cabalist or Yogin must learn to hold the mind steady on one idea or image while breathing out and breathing in. Until this trick is mastered it isn't safe or efficient to ask for more power, which would only be wasted in wild, erratic thinking.

If the student cannot proceed in the regular way under a personal Guru, he or she can at least achieve tranquility of mind by consciously and regularly using the techniques as given by Dawa Samdup to Evans-Wentz.

THE TECHNIQUE OF THE YOGA OF ONE-POINTEDNESS

You can practice with or without an object, in this effort to achieve quiescence.

If with an object it can be breathing or non-breathing.

If your choice is a non-breathing object, choose a ball, a seed, a statue or picture of Savior or Teacher.

If the seed is used, visualize light radiating from it in all directions. Take it through the complete cycle of planting in the ground, watering, sprouting, growing, blossoming, fruiting and harvesting -- and returning the new seed to the ground to complete the circle or cycle of life.

If a picture of the Savior or Teacher is used, visualize him or her above your head. Have Him making traditional gestures of blessing or healing, and speaking passages of scripture for your instruction and inspiration.

Here is one from the Christian scriptures. It was of great help to Apollonius of Tyana in achieving freedom from the Wheel of Rebirth: "Behold I stand at the door and knock. If any man hear my voice and open unto me. I will come in and sup with him, and he with me."

Now become one with the Savior and feel psychic waves of energy sweeping through you. Maintain this oneness with Him as long as possible. In our Western Tradition this is called "assuming the God-form".

WITH-BREATHING

If with-breathing is chosen for practice as the object of meditation, concentrate the mind on each in-breathing and out-breathing. Count them if this aids in concentration: 15 breaths to the minute, 900 in an hour, and 21,600 in 24 hours -- if you can stay awake that long!

Follow the breath as it enters the nose and goes down to the bottom of the lungs. Become pot-shaped with the swelling of the abdomen. If you have been breathing only in the upper lungs because of tension or restrictive clothing, the opening of the lower lungs to full breaths of air and the electrical charge they carry can make you dizzy for a moment. This increased air pressure in the body has a purifying effect that is great for health and peace of mind. We are reminded of the Bessemer Converter for making pure steel out of iron ore. Air is forced into the molten mass, bringing it to white heat and burning out the impurities!

Add interest to the concentration by visualizing the incoming air as Blue in color. While you hold it briefly, visualize the air in the lungs as Red. While breathing out, visualize the air as White. This trains the mind in seeing colors.

One of the things you will discover in using breathing for concentration is that every change of breath tends to break your concentration; for in the average person the mind cannot function apart from the breathing process! When the mind is idle, not being forced to concentrate on the job at hand, every breath tends to shift it constantly from one idea to another; so the normal duration of thought is only the duration of one breath!

The next goal then is to free the mind from the rhythm of breathing; so the mind can be one-pointed in concentration. This is accomplished by focussing the attention on the stream of consciousness itself. This is really meditation without an object. This is done by determining to cut a newly rising thought off at the roots before it can expand into the field of consciousness. You will realize of course that there is no end to the stream of consciousness. It flows and flows and flows because you are fully immersed in the great sea of Astral Light which encompasses the earth. It contains all the thoughts and ideas ever conceived and projected by men and women in the evolution of human life on this planet.

The effort of cutting off thoughts as they arise becomes a strain; so for a change of pace and rest, the student relaxes and lets the thoughts flow undisturbed and unshaped. He or she observes them as dispassionately as a spectator lying relaxed on a river bank, idly watching the stream and debris float by.

By alternating between exercises, the student finally achieves a third state of consciousness. The mind is quieted completely. Then he or she shifts gears to a higher level of awareness or Being. This is Reality.

The English poet, Rupert Brooke, experienced this Reality which can only be described well in poetry. It was while he was taking an examination at King's College, Cambridge. The long, sustained mental effort was typical of Third Way disciplines for the mind and, for him, produced a predictable result.

IN EXAMINATION

Lo! from quiet skies
In through the window my Lord the Sun!
And my eyes
Were dazzled and drunk with the misty gold,
The golden glory that drowned and crowned me
Eddied and swayed through the room . . .
Around me,

To left and to right,
Hunched figures and old,
Dull blear-eyed scribbling fools, grew fair,
Ringed round and haloed with holy light.
Flame lit on their hair,
And their burning eyes grew young and wise,
Each as a God, or King of Kings,
White-robed and bright
(Still scribbling all);
And a full tumultuous murmur of wings
Grew through the hall;
And I knew the white undying Fire,
And, through open portals,
Gyre on gyre,
Archangels and angels, adoring, bowing,
And a Face unshaded . . .
Till the light faded;
And they were but fools again, fools unknowing,
Still scribbling, blear-eyed and stolid Immortals.

THE GOAL BEYOND ALL THEORIES

This was a spontaneous manifestation of the goal of the Yoga of One-Pointedness and if Rupert Brooke had continued to practice it regularly he would have learned to achieve it at will, and thus become an Initiate of the Third Way. Then he would have come to realize that there are basically two states of consciousness, the Moving and the Unmoving.

The Moving is the stream of consciousness. The Unmoving

is himself or herself as the observer of the Moving. When the student gets to this point of understanding and the mind is unmodified by any sensory input, wisdom dawns. One-pointedness is achieved, the Yogin or the Kabalist realizes that Moving and Unmoving are inseparable. He or she is both of them. This is the all-discriminatory Wisdom. It is also called the Goal beyond all theories. You will get Samadhi, and Samadhi will get you.

Going up the Tree of Life in meditation this way brings the student first to Understanding, the Third or Feminine aspect of the Trinity, the Supernal Triangle at the top of the Tree of Life. We call it Binah (Bee-nah). Understanding begets Wisdom. This is Chokmah (Hoak-mah) the great Male principle of Creation. Consciously conjoined in you that perfect state of balance called Kether is achieved, "white robed and bright". But there are Four Worlds for the Cabalist, just as there are four Paths or Ways. It is for you to decide whether you have achieved Kether in Assiah, Kether in Yetzirah, Kether in Briah, or Kether in Atziluth. There are many different degrees of Samadhi.

YOU BECOME FATHER TIME

In this state of Samadhi the Yogin or Cabalist observes the stream of consciousness without in any way being distracted by it. Past, present and future are one. St. Theresa of Avila called it the Fourth Water of Prayer. In her "Life" she speaks of going to Communion in a depressed state one morning because of feelings of inadequacy and wickedness.

"When I came to the church I fell into a deep rapture. I seemed to see not just a door into the heavens such as I have seen on other occasions, but the whole heavens thrown wide open. I beheld the throne which I have seen at other times, and above it another throne on which I understood, in a way that I cannot explain, the God-head sat. It seemed to be supported by some beasts, about which I think I have heard something, and I wondered if they were the Evangelists (Apocalypse, lv, 6-8).

"But I did not see what the throne was like or who was on it, only a great multitude of angels who seemed incomparably more beautiful than those I have seen in heaven. I wondered whether they were seraphim (Geburah on the Tree) or cherubim (Yesod on the Tree); for they were different in their glory and seemingly all on fire. . . The glory that I felt in me cannot be expressed in writing. . . I took Communion and attended Mass, but I do not know how I did so. I thought that my rapture had only lasted a short time and was surprised when the clock struck. I saw that I had been in that state of bliss for two hours. . . "

In Tibet this introspective state of superconsciousness is called "The Analytical Meditation of the Hermit". The conventional symbol for it in Tantric Buddhism is a man and a woman locked in

each others' arms but seated upright in the Lotus position, indicating that the sexual forces, blended, are being used for regeneration, sublimated up the spines for a "climax through the head" to unfold the Thousand-Petalled Lotus of superconsciousness. The conventional symbol in the West for this polarized condition is the Staff of Hermes, the Caduceus with the two intertwined serpents. If this is still too concrete for you -- too much form for a person who is trying to free himself or herself from form -- use the interlaced triangles, the so-called Seal of Solomon- or the even simpler point within the circle. The Chinese symbol of the Yin and the Yang indicates the blending of the active and the passive forces.

EVERY KNOCK IS A BOOST!

In the tranquility of this superconscious state in which the panorama of life passes before him, the Yogin or Cabalist sees obstacles as aids to his progress on the Path. Each obstruction placed in his way becomes a thrust-block by which he goes forward. Every knock is a boost.

This is the essence of the Sublime Path. It is a reverse method of meditation; for instead of trying to block the never-ceasing flow of ideas, the student recognizes them as a necessary part of life. The stream of consciousness is an aspect of the One Mind with which he or she wishes to identify himself or herself.

Having achieved quiescence in meditation the student contemplates the flow of ideas with detachment. He or she becomes aware of the rhythmic vibrations as part of the One Mind. Thus the former obstacle becomes an aid to greater understanding.

In the last analysis all conceivable creations are the products of the One Mind. The natural consequence of this in the heart of the student is a great compassion for all human beings who remain unawakened to the Ancient Wisdom.

HIGH PRIEST OF THE DRUG CULTURE

"BABA RAM DASS" ALPERT

Adapted From The Article On Dr.
Richard Alpert by Sara Davidson
In "Ramparts" Magazine

The story of this former Harvard University psychologist and his metamorphosis into a practitioner of the Eastern Mystery Tradition is a good illustration of the Third Way, the Way of the Yogi or Cabalist.

Alpert achieved notoriety of sorts when he was associated with Dr. Timothy Leary at Harvard when the latter started the drug testing program in 1961. The two invented the word "psychedelic" to label the mind-expanding program begun with LSD, Psilocybin, Mescaline and other drugs.

In his own words Alpert was "blessed by having been given everything that Western society could offer: affluence, lots of love, the best education, and the fruits of advanced technology, including drugs, the best drugs. All that was part of my preparation to now know something else".

His father was president of the New Haven Railroad and a financier-philanthropist who helped found the famous Jewish university, Brandeis; so Richard had everything and lived the hedonist life to the hilt there in Boston. "He flew his own plane, collected antique cars, a sailboat and scuba diving equipment (but) drank heavily and was a closet homosexual" maintaining two apartments in Boston, one for the man with whom he was living part of the time, and one for the woman -- or women -- in his life!

Alpert was not only a psychologist but a practicing psychotherapist. Is it any wonder that this hypocritical existence was tearing him apart inside. He told Sara that he suffered diarrhea every time he lectured, this in spite of having spent five years in psychoanalysis himself! As an atheist his life had no direction. It was fragmented into many separate activities, each having little relationship to the others and more an escape than anything else. "He looked at his colleagues on the A team at Harvard and saw that none seemed fulfilled or content. He feared he himself would wake up 40 years later no less neurotic or more wise, and he panicked." And then came Leary's research program with mind-altering drugs.



"BABA RAM DASS" ALPERT

at their Castalia Foundation at Millbrook, New York for another four years. Mrs. Crabb and I remember well that decaying old mansion outside Millbrook in June 1965. We had accepted a lecture invitation there as a part of our extensive Eastern trip that year. We didn't meet either Leary or Alpert that afternoon, but one of the members gave us a tour of the grounds, not too discouraging; but when he showed us the lecture "hall" that was enough. The major item of furniture in the old dining room was soiled mattresses in an informal arc around the podium. On these the audience was to lie, high on drugs no doubt, while I talked and gave a color concert. The room was dark, even in mid-afternoon, with drawn shades. Was it ever cleaned? For the atmosphere was saturated with the emotional and elemental junk released from the doctors' subjects or patients. It was like wading through a heavy mist or fog around the ankles and legs. That was enough for us, we excused ourselves to drive into town for something to eat -- but continued on toward Boston, our next lecture destination. 60 miles along the way we stopped to place a call to the Foundation and cancelled our appearance there.

It was March 1961 and a dose of psilocybin blew his mind free of the material props which had hitherto supported him. Later he told an interviewer.

"For years I was basically homosexual. Psychoanalysis improved my relations with women but it didn't wipe out the homosexual desires. Drugs did a lot more, because with drugs it was obvious that, biologically, this was not the way that God meant it to be. So I became sort of even, bisexual. . . ."

The drug trips at least made him acquainted with an "I" inside him "an essence deeper than his social and physical identity, a steady center unaffected by the play of time. . . ."

Then began a wild search for Truth and Reality with Dr. Timothy Leary for a research partner, first at Harvard until the university kicked them out in 1963, then

"By 1967," writes Sara Davidson in "Ramparts", "Alpert was in a state of despair the dimensions of which must have been truly hideous. He had cut all his lifelines and was adrift in the midst of nowhere. He could not go back to the straight world, and after hundreds of acid visions, neither he nor anyone knew how to make constructive use of the experience."

THE TREE OF LIFE OF THE WESTERN MYSTERY TRADITION

What Drs. Leary and Alpert lacked was a map of the topology or topography of the universe. They needed a road map of the Forces of heaven, showing the relationship of those Forces, the Macrocosm, with those same forces in man himself, the Microcosm.

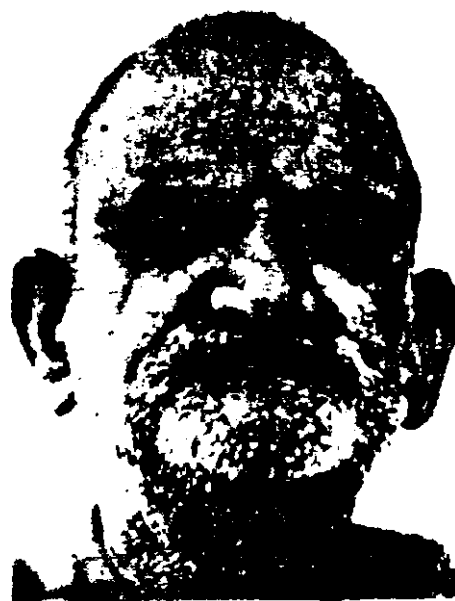
Mrs. Crabb and I could have suggested the Kabalistic Tree of Life to them in 1965, as we had been digging into this great occult tradition for nine years at that time and found it very helpful in our search for Truth. But Alpert hadn't completed his passage through the Valley of the Shadow at that time, a sorrowful journey which climaxed with the death of his mother early in 1967. When a friend suggested he get away from it all by making a trip across India, Alpert accepted, not realizing the guidance of the Mahatmas of the Himalyas and Their plans for him. They were in desperate need of an American guru who could lead the drug cult into "making constructive use" of the drug experience -- but without the drugs!!

There was nowhere to go but up, literally and figuratively for Alpert, and "up" out of the plains of India was the Himalayas. They met an American student of the Mysteries who suggested they visit the ashram of his guru in Katmandu, Nepal. This Himalayan adept was not physically impressive, grizzled, fat, wrapped in an old blanket; but Maharaji had penetrating, twinkly eyes the outward manifestation of a penetrating mind which read Alpert like an open book, giving details of his mother's passing and thus touching the ex-psychoanalyst's heart.

Alpert's rational mind raced around for a rational explanation but like a computer with an insoluble problem "my mind just gave up. It burned out its circuitry," he said to Sara. "There was a violent wrenching in my chest. The tears came. All I could say was it felt like I was home. The journey was over."

Yes and no. True, the search for the Master was over but the journey on the Path was just begun! The hard work of destroying the old Richard Alpert, built hit or miss as most of us are with bits and pieces from our parents, the Church, our education, the State, was carried on determinedly there at the ashram for six months. He took the vows of silence and sexual continence -- and no acid of course -- up at 4 a.m. for a long day of studies, meditations, rhythmic breathing and a vegetarian diet to purify the body, and use of a slate and chalk for such communications as were needed.

Yoga offers a tried and proven road-map of the heavens and their invisible relationships with men, as does the Kabala. This is why Maharaji could give Richard Alpert the sure guidance he needed to find the evolving God within. The Path is well marked by those who have trod it before us; but first you have to find One Who Knows, and knows that he knows through direct experience of exalted levels of consciousness.



MAHARAJI

So Alpert studied Yoga in the Temple of Hanuman, the Hindu monkey God, there in the Himalayas for six months. The monkey is sometimes used as a symbol of the average human mind, chattering endlessly about nothing, uncontrolled, wallowing in fantasy; but Hanuman is also a symbol of Service. The word for that in Hindu is Dass. Baba is father, a title of respect. Ram is Vishnu or God; so in view of Alpert's coming role as High Priest of the Drug Cult in America, Maharaji gave him that spiritual name, Baba Ram Dass.

Of course Alpert didn't know what was coming. He just wanted to stay there on the heights, revelling in the all-embracing love of his guru; for Maharaji saw that in spite of all his mental development, college degrees and so on, Alpert was a mystic, and not -- as we would say -- on the Hermetic Path, the Path of the Mind. If this difference isn't clear to you, go back and study Lesson Two or Chapter Two, page 30, of Part I of "The Invisible Reality Behind Appearances".

"He kept showing me that my path, my dharma (duty), is one of devotion and service," said Alpert to Davidson. "My route is the route of the heart."

And as a Mystic, Alpert wanted to flee from a world which had failed him, like millions of moral cripples before him who had fled to the shelter of the cloistered life. But the Mahatmas of the Himalayas were keenly aware of young America, a wilderness crying for a voice. Thousands of them, blind to the Light within them, were roaming the world, coming to the Himalayas, searching for reassuring answers to the problems of Being. It was Richard's duty to go back and give inspirational leadership and guidance to those who had followed him and Leary down the drug path. His Teachers were confident of the basic strength within him, and the necessary dedication to Service, to the meaning of his Spiritual Name.

As an outward symbol of his inner change, and to give him moral support in his new guru role, Richard returned to Boston in the

garb of an Eastern saint, with white robes, beads, sandals, a tamboura to accompany his chants or mantras, and his Himalayan totem -- pictures of Hindu gurus.

His father urged him into the family car at the airport, "Quickly, before anyone sees you!"

But the elder Alpert was pleased that at least his prodigal son was off the acid, hopefully for good. The family reaction to the new name, Baba Ram Dass, was typically American. His father shortened it to Rum Dum. His brother George was even more earthy. He called the newly born guru, Ramméd Ass!

DASS'S AMERICAN MINISTRY BEGINS

There was a cabin behind the family home in New Hampshire and this suited Dass as a retreat where he could perform the daily Yoga routines which were at once his refuge and his strength. He performed readily for the family friends, but as his father said, "I don't understand a word of it, but if he's doing it, it's okay with me." This wasn't where Alpert's duty lay anyway, but among the disinherited, disillusioned hippies and college students of the late 1960s. That connection was soon established.

After one of his routine disciplines, which filled him with loving thoughts and feelings for the whole world, Dass drove to the store for groceries in one of the family Cadillacs. On the way he waved joyfully to a couple of hippies; but they didn't wave back; they just stared.

As he said to Sara Davidson later, his inner reaction was: "See! Here you are, filled with loving thoughts and thinking everybody must love you in return. That's another kind of ego trip. Those kids think you are crazy (Alpert was 40). So cool it out, Ram Dass."

But maybe he was wrong; for when he came out with his groceries the two hippies were waiting at his car and they had three more with them! Then he chastised himself inwardly for having doubted that they saw and felt the impersonal love radiating from him. A feeling of reverence pervaded him as he awaited their greeting.

"Are you the new connection?" they asked.

What? They saw him as a dope pusher? His intuition gave him the clear picture, "a strange bearded man, driving a Cadillac. What else could I be?" But then came the proper reply for his new role and he said aloud, "I am not that kind of connection."

The magickal aura he brought with him from the Mahatmas of the Himalayas was working, however; for the next day the five were at Dass's cabin door, eager to continue the "connection" established the day before. He could only offer them the Yoga routines he had

learned at the feet of Maharaji only a few months before, the mantras or holy songs, the rhythmic breathing, the mental exercises in concentration.

"BLISSSED OUT" WITHOUT ACID!

"The kids found out that after sitting with him for an hour, they felt stoned, blissed out, and they hadn't even smoked! They concluded understandably, 'If I just do whatever this guy does I can get what he has'. . . He taught them how to set up a puja or altar table in their homes, and how to develop a witness, an observing mechanism in the mind that watches everything go by without judging. The young people began using the Indian greeting, Namaste, which means, I salute the Light within you."

The original five brought their friends. The friends brought friends. By the end of that summer guru Baba Ram Dass had a following of over 200 hippies. Dass's Teachers saw that he passed the first step successfully; so the next was prepared that fall when he was invited to talk of his work at the Bucks County, Pennsylvania, Seminar House. The subject was "The Transformation of a Man". The talk lasted four hours. It was taped of course, for a much larger audience. The Pacifica radio network broadcast the talk in segments. The metamorphosis of Richard Alpert into Baba Ram Dass was complete. He now went on a nationwide lecture tour, in his guru garb, surrounded on stage with flowers, the smell of incense, his self-accompanied mantras on the tamboura, and a relaxed, joyful discussion of the Buddha's Four Noble Truths which had "the audience laughing all the way".

THE FOUR NOBLE TRUTHS

"The first truth, he said, is that all life is suffering, because it's in time. 'Birth, death, not getting what you want means suffering because you're going to lose it, in time.'

"The second truth is that the cause of suffering is desire, or attachment. 'If you don't try to hold on, you don't suffer over the loss. So the third truth is: give up attachment, give up desire; you end the suffering; you end the whole thing that keeps you stuck.'

"The fourth truth is Buddha's eight-fold method for giving up attachment, which Ram Dass summarizes in the phrase 'work on yourself'. And what a felicitous phrase for American ears. It echoes the ideals we've been urged to believe in all our lives: the virtue of self-improvement; the wisdom of doing what the syndicated lady problem-solvers tell their readers to do, no matter what the trouble -- 'Look to yourself'. But those who listened closely to Ram Dass sensed that he meant something quite different from Dale Carnegie; for his kind of self-work leads ultimately to the end of the self as we know it -- the ego.

"The notion of destroying the ego is scary because we tend to

think that if there is no ego, there is nobody to be conscious of anything. and so we no longer exist. But if you can conceive of yourself as a spark of divine essence, a bit of life force, which is being expressed through your thoughts, feelings, body and behavior, but is not seated in any of those, then you are open to what Ram Dass suggests: 'a complete perceptual reorganization of who I am. I am without form, without limits, beyond space and time. I am light, love, consciousness, energy. It's a hard one. I'm still doing it.

I AM BEHIND THE FALSE PERSONALITY

"It's interesting, because as a psychologist I always treated the personality as real and terribly serious. That's what the whole growth movement, the encounter thing, all of western psychology does. But it's not real; it's all just stuff. Pain, pleasure, anger, guilt -- they're only mind moments, and there's always a new moment.

Ram Dass had definitely parted company with the famous European philosopher -- was it Descartes? -- and his widely quoted saying in Latin: "Cogito ergo sum." (I think therefore I am). "This is a lie," says the high priest of the drug cult. 'We exist behind our thinking!'" (Read again pages three and four of this Lesson.)

He also quotes Einstein: "I did not arrive at my scientific discoveries through my rational mind."

The rational mind or intellect is Hod (Mercury) on the Tree of Life, and is really part of what Western psychology calls the sub-conscious. It deals with words and other symbols which are only abstractions of Reality, symbolized by Tiphareth, the Christ Center, on the Tree of Life, and all that is above It on the Tree. This is where the roadmap, the topology of the Universe, comes in handy. Maharaji had one, from his Yoga or Tantric Buddhist studies, this is one of the reasons he could guide his chela, Ram Dass, with such assurance, thousands of miles away in the United States.

It was a succession of 19-hour days for the American guru. 160 hours of lecture tapes were accumulated for study and practice by the faithful when he fled back to India. He wrote a book, "Be Here Now", which summarized his personal "war against sleep", against living in the fantasies of the past rather than the reality of the present. It sold hundreds of thousands of copies, printing and distribution -- and the revenue -- are handled by the Lama Foundation of New Mexico. It was the reading of "Be Here Now" in 1971 which inspired Sara Davidson, a free-lance journalist and herself a Jewess, to meet Ram Dass when he returned to the United States the second time from India and to do an article on him.

Ram Dass, the Mystic, fondly hoped to go on retreat with his Guru in the Himalayas and selfishly wallow in that great, impersonal love. But the Guru was still being swamped with young Americans

looking for the Light. Ram Dass still hadn't come to the full realization that Service to the Light, wherever one is needed, is the only safe way to achieve the expansion of consciousness he longed for. He was justifiably proud of his first ministry in the United States, and on his return to India in November 1970, expected to be warmly welcomed and praised by his Guru, and given an honored position at his right hand.

AN INSTRUMENT OF SERVICE

"I asked him for only one thing, one boon," said Dass to Sara, "That I could be pure enough to be an instrument of his service. I said I don't want to be enlightened, I just want to be pure enough to do whatever work I am supposed to do. He gave me a mango to eat, hit me on the head and said, 'You will be.'"

But it wasn't at the Guru's Ashram. Alpert was sent on a tour of the temples of Southern India, when what he really wanted was to get away from people entirely in some quiet, mountain retreat where he could meditate to his heart's content. Trouble was, his intentions were selfish, not self-less. His Guru knew it and told him so, reminding him, "Your path is one of devotion and service, the route of the heart."

Alpert acquired what he thought was a suitable place in the mountains anyway and even had a modern water system put in, but his Guru refused to come. Instead, he sent Ram Dass 30 Americans, putting his chela back into the same routine he had fled in his own country! So the American high priest had his place fixed up with a private cell for each of his devotees where each could meditate in privacy.

"We had a beautiful summer," he told Sara. "On Sundays we read the Bible. On Tuesdays we worshipped Hanuman and read the Ramayana, the story of Ram. Ramaji's presence was very powerful. When we saw him later he told us everything that had happened. When I meditated I felt him so near me, he was like a shadow that I couldn't see no matter how fast I spun around.

"Then I started to feel this great loneliness, that he had gone away from me. It took awhile to realize that we were merging -- I was just drunkenly falling into him through love, and ultimately there would be only one of us."

PURIFYING SEX WITH FIRE

After a summer of preparation, Ram Dass was allowed to bring his flock to the Guru's Ashram for closer, personal contact with the Master. There was a Holy Fire ceremony lasting nine days. Each was encouraged to take a coconut shell "put whatever they wanted to get rid of into it, and throw it into the fire".

Ram Dass chose to get rid of sex. "My God, I'm 40 years old.

I'll give it up, I thought, and right afterwards I went through the most ferocious anger I'd ever experienced. One of the things that freed me to be angry was that I saw that every relationship I had was sexually toned. With women and men, young and old, there was always a slight, gentle titillation, and the minute I stopped seeing myself and others as sexual objects, the whole pull to get that little rush wasn't there."

But that wasn't the only illusion to be got rid of, there was his pride and the powerful, selfish desire to have his Guru all to himself. "It got so that out of 34 people there wasn't one I could stand." Maharaji had told him to be truthful; so he he refused to talk to anyone for two weeks, stayed away from them, until one day a boy brought him some consecrated food. He accepted it and then threw it back at the donor, "because I hated his guts".

This was a sincere expression of Ram Dass' inner feelings at the time but very disturbing to the rhythm of this closely knit group.

"Something troubling you?" asked Maharaji.

"Yes, I am angry. I hate everybody but you!" replied Ram Dass.

"Why?"

"Because of the impurities that keep us in the illusion. I can't stand it any more. I can't stand in it anybody including myself. I only love you," replied Ram Dass and then broke into racking, screaming sobs.

"You shouldn't be angry. You should love everyone," urged the Guru. There were tears streaming down his face, too.

"But you told me to tell the truth and the truth is I hate everyone!" exclaimed Ram Dass.

"A saint doesn't get angry. Tell the truth, and love everyone. There's only One. Love everyone."

It was then that Alpert became aware of a mountain of pride with in him, an awareness which forced him to give up his whole rational, intellectual position, a product of the lower mind which was keeping him from experiencing Reality, from Krishna or Christ consciousness. Maharaji sent him away to eat and called the other to him.

"Ram Dass is a great saint. Go touch his feet."

They did this and Dass' reaction was to be more furious. "I saw my predicament. I saw I was going to have to do this all myself. I cut an apple into small pieces, went to each person and looked into his or her eyes, "until I found the place in them I loved.

Then I let all the rest wash away, silently. I fed them all, and when I was finished there was no more anger. Later I got angry again, but it went through very quickly because I relived that whole moment. I saw that anger is only because you're attached to what you were thinking a moment ago. It's not real. It's only a mind moment. . . "

BACK TO HIS AMERICAN MINISTRY

After a year and a half in India, during which he had only a paltry 11 days alone with his Teacher, Ram Dass returned to take up his cross in the United States. He knew his book, "Be Here Now" was selling well. His lecture tapes were being played and replayed all over the country. He expected a tumultuous welcome from thousands of ecstatic followers when he arrived at Boston's International Airport. There was no one! Apparently none of his family was home to receive the cable announcing his arrival from England, and to spread the word.

He still carried his faithful tamboura with him, and a satchelful of Indian silks, but the white robes and other trappings of an Indian saint were gone. He dressed in 1972 American mod, with bell-bottomed trousers. As he told Sara Davidson later he no longer felt the need the support those trappings gave him. She saw him, heard him and met him at a meditation party in New York City, and later arranged for an interview at the Alpert mansion in Boston. She wanted more than an interview for a magazine article, however; she wanted enlightenment. She wanted to free herself from the false personality of the lower mind with its attachment to the fantasies of the past, and learn to live in the ever-present Now. But, like Alpert himself, she needed the stimulus of the physical presence of a Teacher, to answer pressing questions but also establish that subtle magnetic flow without which no real communication takes place between people. This was augmented by the natural etheric exchange between man and woman when both are unattached.

"What do you feel your impurities are?" asked Sara.

"I'm afraid of my desires. Like you being here, your desire to interview me -- that comes out of desires I had which led to the book and the whole scene when I came back from India. When I went there I had used up the psychedelic thing. I was sort of remotely known as a partner of Tim Leary's, and I could very easily have just disappeared into the background. But I didn't, because I had desires. When I saw those hippies in New Hampshire and said, 'I am not that kind of connection' -- there it was. All I had to say was 'Gee, no, I don't have any acid', get in the car and drive off. And I still would be that anonymous being."

The second India trip showed him the comparative futility of lecturing to large audiences on deep, spiritual subjects. The one-

to-one relationship was most effective for results from the standpoint of efficient expenditure of energy. Second to that was small groups. He had come to realize that his desire to lecture to large groups, whether as an American college professor or as an Indian guru, was an ego trip in which he was proud to display his superior knowledge.

STAY ON THE MOVE AND IMPERSONAL

"Theoretically," wrote Sara, "if Ram Dass were pure enough, it would be irrelevant whether people mobbed or ignored him. But he is still determining, controlling, how he wants to serve. He refuses to appear on a public stage, but says he finds it 'useful for my own consciousness to work with individuals'. Maharaji instructed him not to have ashrams or students, and not to stay in any place longer than five days. But when people manage to slip through the net and find Ram Dass, he will sit down with them and ask questions designed to unleash the secret horrors they are keeping chained up within. All the while, Ram Dass is looking in their eyes repeating a mantra to himself. 'Whatever they say gets completely neutralized the minute they bring it into my consciousness. Because I don't care. I know it's not real. And they feel this tremendous release.'"

One of the bibles of the Western Mystery Tradition is Eliphas Levi's "Transcendental Magic". In the chapter on the Guru -- which we call The Hierophant, the head of an occult lodge -- Levi discusses at length the dangers of the one-to-one relationship. To us it seems obvious that Maharaji was concerned about this danger and gave Ram Dass instructions designed to preserve him from personal attachment to open-hearted devotees, and thus fall off his pedestal.

"Man (or woman) is the Microcosm," writes Levi, "having three centers of fluidic attraction and projection -- the brain, the heart and the genitals. . . These three centers (on the Middle Pillar of the Tree of Life) are the seat of a triple magnetic operation. . . When the Magician has attained lucidity, whether through the mediation of a pythoness or by his own development, he communicates and directs at will the magnetic vibrations of the mass of the Astral Light, the currents of which he divines by means of the Magic Wand, which is a perfected divining rod. By the aid of these vibrations he influences the nervous system of persons made subject to his action, accelerates or suspends the currents of life, soothes or tortures, heals or hurts -- in fine, slays or brings to life. . .

"When the magnetic atmosphere of two persons is so equilibrated that the attractive faculty of one draws the expansive faculty of the other, a tendency is produced termed sympathy; then imagination, calling up to it all the rays or reflections analogous to that which it experiences, makes a poem of the desires which captivate will, and if the persons differ in sex it occasions a com-

plete intoxication of the Astral Light which is termed love. Love is one of the great instruments of magical power but it is categorically forbidden to the Magus, at least as an intoxication or passion. Woe to the Samson of the Kabbalah if he permit himself to be put asleep by Delilah! . . . Sexual love is ever an illusion, for it is the result of an imaginary mirage. The Astral Light is the universal seducer, typified by the Serpent of Genesis. This subtle agent. . . this fiery body; this impalpable, omnipresent ether; this monstrous seduction of Nature . . . it lends itself to good as to evil; it transmits light and propagates darkness; it may be called equally Lucifer and Lucifer; it is a serpent but it is also an aureole; it is a fire, but it may belong equally to the torments of infernus or the sacrifice of incense offered up to heaven. . .

"To be sucked down by this whirling stream is to fall into abysses of madness more frightful than those of death; to expel the shades of this chaos and compel it to give perfect form to our thoughts -- this is to be a man of genius; it is to create; it is to be victorious over hell!"

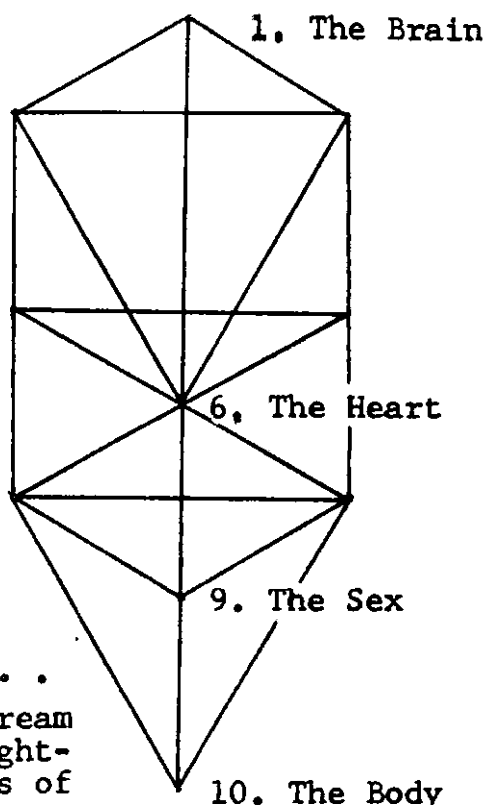
This is what Ram Dass was doing when he looked into Sara's eyes and silently chanted a mantra while she poured out her inmost thoughts and feelings to him, sublimating them, taking this chaos and offering it up as incense to heaven.

THE MAN OR WOMAN OF GENIUS

"To subdue the serpent, that is to govern the circle of the Astral Light," writes Levi, "we must place ourselves outside its currents: we must isolate ourselves. For this reason Apollonius of Tyana wrapped himself completely in a mantle of fine wool (some say it was linen, a non-animal fibre) setting his feet thereon and drawing it over his head. . . the mantle is of great use in magic. . ."

The Lesser Banishing Ritual of the Pentagram is also a "mantle of wool" with which the student can isolate himself or herself from the seductive Astral Current and its lower inhabitants, human and elemental larvae.

Remember Subud? Of the early 1960s? And how Bapak, its leader in self-awakening, was insistent that his men leaders "open" only men and his women leaders "open" only women because of this danger of falling into sexual hanky panky and creating scandal.





GURDJIEFF

Gurdjieff, the famous Russian occultist and pagan magician, felt no compunction about acceding to his pupils' desires. One of them, Fritz Peters, speaks quite frankly of this in his little book, "Gurdjieff Remembered" (Samuel Weiser, New York, 1971) page 74: "As to Gurdjieff, I found that I did not criticize him from the usual point of view. By that I simply mean that I was not at all disturbed about his lack of morals in the usual sense; it did not matter to me that he had illegitimate children, that he drank a great deal, or that he might have been a 'magician' or a 'charlatan' or, as he called himself -- a 'devil' . . ."

One of the older Associates when Mrs. Crabb and I took over BSRA in 1959 was Florence Evelyn Campbell, a Numerologist who lived in Hollywood, California. During one of our visits with this grand old border-

lander she told us of making a trip to Europe in the early 1930s with her husband, with the intention of making a lengthy stay at the Priory, in Fontainebleau, France where Gurdjieff had his "Institute for the Harmonious Development of Man". The adept was not there the day of their arrival, but they had a friendly talk with the manager of his Institute and his wife. Their two-year old child was playing about the reception room during the conversation and both Florence and her husband could not help but notice that the child was the living image of -- not the supposed father -- but of Gurdjieff! So, instead of allowing her husband to continue his business trip alone to England and back to America, Mrs. Campbell went with him. She told us she had no desire to study metaphysics under that kind of a teacher! And her husband agreed.

MARRIAGE IS ENCOURAGED, IN THE WESTERN TRADITION!

"Sexual love" may be an illusion as Levi claims in his chapter on The Hierophant, but it's a very real safety valve or connection for the grounding of unused generative energies for the Neophyte and the Initiate in the Western Mystery Tradition. And Levi sounds too much like a Roman Catholic priest when he writes that "love is categorically denied to the Magus". He contradicted this stricture himself by leaving the priesthood and marrying! It is true the Magus should deny himself, or herself, sexual relations for days, even weeks before some big magickal ceremony, so as to guarantee the success of the ritual with a big charge of generative energy. For the

professional boxer the principle is the same. In preparing for the big match he goes to training camp and leaves his wife home! Remember the big Swede heavyweight who came to America years ago and took the heavyweight crown away from the black, Patterson? When Torgerson returned to America the second time for a rematch he brought his "secretary" with him, and lost the crown back to Patterson. Patterson's wife stayed home from the training camp. The tenor should also practice sexual continence before the big concert or opera, that is if he wants to make those high notes with authority. In this case he is releasing his generative energies through the throat center, the higher sexual center from which issues the Creative Word -- a fact of deep occult significance to the Student of the Mysteries.

Marriage doesn't seem to be encouraged in the Eastern Tradition. At least I can't think of any Hindu Swami I have known that came to America and brought a wife with him. In this case Ram Dass fits the pattern, and his teacher, Ramaji, was well aware of the potential dangers of Alpert's unpolarized condition. He was warned not to establish a personal contact with any of his students by touching them.

Dion Fortune shrewdly observes that it is difficult for the Indian initiate to find a compatible partner for his magical work because of the degradation of Indian women. They are not encouraged to develop their minds through education; so the Indian is not accustomed to look for, or find, the kind of mental stimulation from his woman companion that the Englishman or American takes for granted from his. Another difference she observes is that in India sex is looked upon as a virtue while in Europe and America the Church has taught the majority of people to look upon sex as a vice -- yet the English and American male tends to idealize woman rather than to despise her -- in spite of the male-oriented dogmas of the Church.

ARE YOU RIGHTLY MARRIED?

For the more advanced work in the Cabala the student is fortunate who can find a compatible, understanding partner of the opposite sex. One of Dion Fortune's Teachers told her: "Only those who are rightly married can go to the higher degrees."

In her book, "The Esoteric Philosophy of Love and Marriage" she writes: "The most important work is done by the pair, not by the solitary worker, who is always more or less unstable, and nothing in occultism is more undesirable than instability. For such work the closest sympathetic rapport of the highest nature is necessary, and such intimacy and propinquity is only sanctioned in our society when it has been regularized by marriage."

"Union upon the physical plane need not take place, and in fact will not take place while the Life Forces are being used on other levels; but when that work is not going on, and few have the stamina

to keep it up continuously and without respite, then the forces will tend to follow their natural channel and if that channel is not open, trouble will ensue. Moreover, should certain operations of practical magic not be entirely successful, then it is very advantageous to be able to run the unutilised forces off through the ordinary channels of nature upon the physical plane. . . ."

THEY HAD THE STAMINA

An outstanding example of a couple who had the necessary stamina to avoid union on the physical plane was Henry S. Olcott and Helena P. Blavatsky. The "child" of their platonic "marriage" was the Theosophical Society, "born" of their combined forces in New York City in 1875. One outstanding service performed by this world-wide organization was the establishment of metaphysical/occult libraries in major cities, thus giving



DION FORTUNE

aspiring Western students a source of knowledge denied them by the book-burning fanatics of the Roman Catholic Church. We have reason to be thankful such a Theosophical library existed in Minneapolis, Minnesota when we began our search for Light in the 1930s. We made good use of another one maintained by the Society in the lobby of the Y.W.C.A. in Honolulu, Hawaii in the early 1950s. We headed the Lodge there for a couple of years. It was Theosophists of the London Lodge in England who awakened Dion Fortune to occult knowledge; but she, like your Director, found that her Path was in the Western Tradition. Blavatsky's initiations in Tibetan Buddhism tied her to the Eastern tradition, as do those of Ram Dass Alpert. Mrs. Crabb was born into the Buddhist tradition in Hawaii, but she saw through the sly manipulations of the Buddhist priests at an early age, as well as the hypocrisy of the Christian missionaries, and turned away from orthodox religions.

Blavatsky and Olcott would appear to be good examples of what Fortune calls the Cosmic Tie, as opposed to the Karmic Tie of physical passion which draws most couples together.

In the chapter on "The Nature of the Ties Between Souls", in "The Esoteric Philosophy of Love and Marriage", Dion Fortune writes: "The Cosmic Tie is a union that is entered into by two individuals for the purpose of performing certain occult work that can only be carried out by two units functioning in polarity; it has nothing

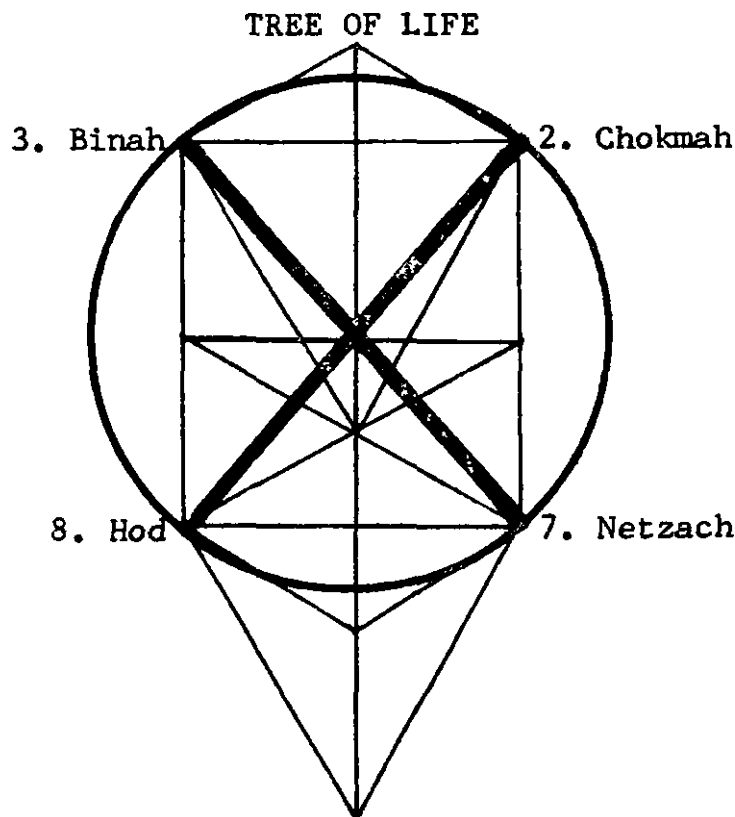
whatever to do with love or attraction as ordinarily understood. The participants in this union do not choose their partners, they offer themselves for service to the Master on the inner planes, whose pupils they are; and by the wisdom of a higher plane they are mated with regard to their qualities and capacities for service according to ray-colour.

"The essential difference between the Karmic and the Cosmic Tie lies in the fact that the Karmic Tie begins upon the lowest plane and works upwards as body after body comes into function; whereas the Cosmic Tie begins upon the highest plane and works downwards. The Karmic Tie is part of the normal discipline of evolution; the Cosmic Tie is supernormal in that it belongs to a different code of laws altogether to that which governs the general order of mankind. . . ."

"X" MARKS THE IDEAL MARRIAGE

In another bible of the Western Tradition, "The Mystical Qabalah", in the chapter on the Cosmic Feminine, Binah, Dion Fortune writes: "Marriage is not a matter of two halves, but of four quarters, uniting in balanced harmony of reciprocal fecundation. Binah and Chokmah are balanced by Hod and Netzach. There are goddesses as well as gods for man to worship. Boaz and Jakin are both pillars

of the Temple, and only when united do they produce stability. A goddessless religion is halfway to atheism. . . . If we want equilibrium instead of our present condition of unequal stresses, we must worship the Elohim, not Jehovah. . . . Freud declared that the sex life determines the type of the whole life. . . . This is a matter of experience. No doubt it is for this reason, learned by experience of the working of the human consciousness, that the ancients made phallicism such an important part of their rites. . . . There is no getting away from this fact in practical occultism, unpalatable as it may be to many; and it explains why so many magical enterprises are sterile. . . . the new psychology has abundantly proved the soundness of the basis on which the ancients built when they made adoration of



the (male) creative principle and of (female) fertility an important part of their religious life.

THE SEX-BASIS OF MODERN PSYCHOTHERAPY

"It is a matter of well-established experience that the person who has dissociated his or her sexual feelings from consciousness can never come to grips with life on any level! This fact is the basis of modern psychotherapy. In occult work the inhibited, repressed person tends to unbalanced forms of psychism and mediumship, and is totally useless for magical work in which power has to be directed and handled by the will.

"This does not mean that either total repression or total expression are necessary for magical working, but it does emphatically mean that the person who is cut off from his instincts, which are his roots in Mother Earth, and in whose consciousness in consequence there is a gap, cannot be an open channel through which power can be brought down the planes into manifestation on the physical level.

"I shall no doubt be abused and misrepresented for my frankness in these matters; but if no one will come forward and bear the odium of speaking the truth, how is the wayfaring man to find his way in the Mysteries? . . . Do not let it be thought that I am inviting anyone to participate with me in phallic orgies, as it will probably be said that I am doing. I am merely pointing out that the person who cannot see the significance of phallic worship from the psychological point of view has not got enough brains to be of very much use in the Mysteries."

As far as we know, Dion Fortune was happily married to a successful Harley street physician in London. She was fortunate to have found a compatible and understanding partner of the opposite sex, not only for the important business of daily, worldly living but for the equally important business of safe exploration of higher levels of consciousness, an excellent example of a devotee of the Western Mystery Tradition which encourages its students to marry.

It is obvious that Maharaji was aware of the dangerously unstable condition of Baba Ram Dass in the instructions "not to stay in any one place longer than five days" when on the lecture and teaching pilgrimage, and "not to touch any of his students" -- of either sex, because of Alpert's self-admitted bi-sexual orientation.

Theresa of Avila was aware of this need for male polarity but being totally ignorant of the Law, she didn't understand this perfectly normal hunger for the balancing opposite. "Sermons too were a torment to me, and no small one, since I was very fond of them. If I heard anyone preach earnestly and well, I felt a particular affection for him rise in me unbidden; I do not know how this came about. A sermon rarely seemed so bad



to me that I did not listen to it with pleasure, even though others who heard it said the preaching was poor. But if it were good, it me a most special refreshment. To speak of God or hear of Him spoken of hardly ever wearied me, once I had begun to pray. In one way I drew great comfort from sermons, but in another they distressed me because they made me see that I was far from being what I should have been. . . " probably because she found herself dwelling inordinately on the image and sound of the priest after Mass.

Thus the war between Theresa's higher and lower selves. It became so violent at times that it brought her to death's door. More than once extreme unction was said over her unconscious form and even a grave was dug for a corpse-like body which had lain in coma for three days! She suffered from morning sickness for over 20 years and could take no food before noon.

THE VERTICAL MARRIAGE

Theresa clung doggedly to the image of Christ as the ideal husband until finally the image became a reality to her and no mortal man could take its place. We suppose that once the Birth of the Babe had taken place in her heart the morning sickness was no longer necessary.

Wooden partitions and cloth curtains are no barrier to the invisible but very real flow of magnetic currents between man and woman; so for Theresa and for millions of other nuns the confessional was one place where she sought for and got much-needed polarity. It was to be expected that those of her Jesuit confessors who showed most understanding aroused her affections, and there was a corresponding feeling of loss when circumstances "moved him away from the town (Avila); and this very much grieved me, because I thought I was bound to return to my wickedness, and felt it would be impossible to find another like him. My soul was, as it were, in a desert. . . "



But a relative arranged for Theresa to stay several days in the home of a Spanish lady of means, a widow and a devotional mystic like Theresa. This lady's confessor readily agreed to do the office for Theresa and the nun found herself holding long conversations with a deeply spiritual man with great understanding.

"This Father began to lead me towards greater perfection. He told me to leave nothing undone that might make me entirely pleasing to God; and he treated me with great skill, though gently at the same time. For my soul was not at all strong, but very sensitive, especially in abandoning certain friendships. Although these were not the cause of any offence against God, they involved a great deal of affection. . . He told me to put the matter before God for some days and to recite the hymn Veni Creator that God might show me the better course. Having spent the greater part of one day

in prayer, beseeching the Lord to help me content Him in every way, I began the hymn and as I was reciting it a rapture came upon me so suddenly that it almost carried me away (samadhi); it was so plain that I could make no mistake about it. This was the first time the Lord had granted me this grace of ecstasy, and I heard these words: 'I want you to converse now not with men but with angels.'

Presumably, Theresa had experienced Kundalini Yoga for the first time, her first orgasm; but not out through the crotch as in normal human relations, she had sublimated the release internally up the spine and out through the top of the head, to start the building of the Thousand-Petaled Lotus, as the Hindus and Buddhists call it.

THE SEARING ECSTASY OF ANGELIC "CONVERSATION"

Later in her "Life" Theresa gives a vivid description of one of these angelic conversations -- with an angel or archangel of Fire, and sex is fire, you know. He was short but beautiful, no doubt about the masculinity of that fiery face and body, at her left side -- that's the male side of the Tree of Life, by the way. He did not bother to identify himself.

"In his hands I saw a great golden spear, and at the iron tip there appeared to be a point of fire. This he plunged into my heart several times so that it penetrated my entrails (a nice euphemism for the gonads and the vagina!) When he pulled it out, I felt that he took them with it, and left me utterly consumed by the great love of God. The pain was so severe that it made me utter several moans. The sweetness caused by this intense pain is so extreme that one cannot possibly wish it to cease; nor is one's soul then content with anything but God. This is not a physical, but a spiritual pain, though the body has some share in it. . . ."

After this kind of superhuman companionship is it any wonder that Theresa found that "I have never since been able to form a firm friendship, or to take any comfort in, or to feel particular love for, any people except those whom I believe to love God and to be trying to serve Him. This has been something beyond my control and it has made no difference if the people have been relatives or friends. . . so there was no need for my confessor to give me any more commands. When he had found me so firmly attached to these friendships, he had not ventured to tell me definitely to give them up. He had been forced to wait until our Lord (Theresa's own Higher Self) did the work."

THE FUNCTIONAL POLARITY OF THE HIGHER PLANES

The above examples from the "Life" of Theresa of Avila are perfect illustrations of the point Dion Fortune makes on page 90 of her "Esoteric Philosophy of Love and Marriage": "The vehicles corresponding to the different planes are positive and negative in

relation to each other. The individuality is positive in relation to the personality, which is negative (or passive, feminine) towards the higher potency of its greater self. If an individual is sufficiently evolved to have any of the levels of his individuality in function and fully correlated with his consciousness, he can cause the flow and return of cosmic force to take place within his own organism, and thereby attain a considerable degree of power and enlightenment. For instance, the spiritual ideals and aims, and the abstract perception of principles belonging to the fifth and six vehicles can be used to illumine and inspire the activities of the personality.

Individuality
(Higher Self)

Personality
(Lower Self)

Spirit

Mind

Emotions

Body

"On the other hand, for the use of the greater potencies and the operations of the higher occultism, it is necessary to have a pair working polarity; only so can the great cosmic voltages be carried without the danger of 'earthing', so well known to all practical occultists. The pain, working thus, opens a channel for the Divine forces which flow through them with astounding power, and magnetise not only themselves but their immediate neighborhood. By this means the powers of each are tremendously augmented, and the whole nature is vivified and brought to the highest perfection of its capacities.

THE DANGERS OF A FUSED CIRCUIT

"If the greater cosmic forces should be called down by an individual who is not working in conjunction with another who is a suitable channel of return, they will be very apt to make a path of returning for themselves through any conductile vehicle that approaches sufficiently close, leaping the gap like an electric spark; (Ramaji knew this was the danger facing the celibate Baba Ram Dass, or any other such priest or guru) and if the individual who receives the force be of insufficient calibre to carry the voltage, her emotional nature will, metaphorically speaking, fuse, and there will be an open circuit of cosmic forces which will also fuse the positive or male vehicle, burn all in their immediate neighborhood, and break the contact with the Divine forces.

"Anyone who is familiar with those circles that are interested in occult studies must have seen this happen, for it is very common among those who, while only partially instructed, seek to operate the unseen forces. How often does some man, who as a teacher and initiator is doing fine work, suddenly cast all aside for the sake of a woman who, utterly unworthy of him, drags him down from the high calling whereunto he was called. This is so common an occurrence that those who have knowledge are most cautious, and rightly so, ere enrolling themselves as pupils under outstanding personalities, however great may be the benefits to be derived from doing so; for the blowing of a fuse on the physical plane is nothing to what hap-

pens when an analogous accident happens in occult work."

Theresa apparently succeeded in preventing this from happening in her relationships with priests, though she went through over 20 years of the fires of hell before conquering her lower nature, and apparently Alpert was successful in sublimating the natural flow of magnetic forces between him and journalist Sara Davidson.

THE REFUGE OF THE CLOISTERED LIFE

Monasteries and nunneries are one answer to this problem; but for those who cant possibly achieve sublimation of their sex forces masturbation, homosexuality, lesbianism or vampirism are their only outlets for relieving the insistent downward pressure of the Life Force, seeking ultimate expression in the physical world. Dammed up in the physical world the Life Force spills out at the Astral or emotional level in psychotic or neurotic behavior. This is the cause of the cruelty of the Jesuits in the Inquisition, sexual frustration. Others become monsters of sensuality while the waking consciousness is asleep at night. This is the danger which faces anyone who is strong enough to suppress their sex drive for what they believe are moral reasons.

We had an unforgettable contact with this type while on the lecture circuit, staying overnight in the home of a group leader who was a Cabalist. She proudly boasted that she was above sex, though married. When we were shown the guest bedroom that night we were surprised to see two single cots, well apart on each side of the room. Our hostess said she always stayed up late to study and meditate all alone. Later, my sleep was disturbed by a series of insistent sexual images which would not go away and brought me half awake, wondering what the hell was going on. As she told me later, Mrs. Crabb had also been awakened by a sexual attack and was startled to see a misty image of our hostess, eyes closed, kneeling at the foot of my bed. She became fully awake then and the image vanished. We talked it over quietly, finding it almost impossible to reconcile the two images of our hostess: one the proper, upright, morally virtuous metaphysical leader in the daytime, the other the wildly heterosexual vampire of the night. For protection, we cuddled together on one cot to sleep undisturbed the rest of the night. Before going to sleep Mrs. Crabb heard our hostess coming up the stairs, humming a happy song.

The extreme danger for this student of the Mysteries is that her nightly sexual forays are creating a monster of passion, a Dweller on the Threshold, which if not brought under control will get control of her -- if it hasn't already. She may think she has it under control, but her commands are only echoes of this all-consuming desire which will make of her a Dracula eventually; for sex-lust can lead to blood-lust on the Astral plane as well as the physical. Even worse, it doesn't end with this life; for this child of

her mind and heart has an enduring life of its own. To continue its vicarious existence this Astral scavenger must have a continual supply of unpolarized sex "food" from the auras of humans, including its creator and its creators friends, of either sex. Here is an example, from our correspondence, of such a Dweller created in a past life.



GOD PROTECT ME FROM THIS FRIEND!

"Your last Journal was one of the best in a long time and I want to say that Egyptians were masters of all time in the making of Tulpas or Familiars to guard their tombs. Weren't there some 22 deaths after the opening of King Tut's tomb? The Hawaiian Kahunas were good at it, too. Bad luck, even death, has dogged the lives of those Haoles (whites) and Orientals who have disturbed their burial places.

"I wonder if one of the women writing to you about their elementals is Leilani? I ask because I've had a lively time with her little 'pet' this past year. She is an old and dear friend. We see each other once in awhile and there's lots of hoomalimali over the phone. I was surprised about three months ago when she criticized me for sealing my aura every night. I hadn't told her about it! Then she complained about someone waking her up every morning at two a.m. Right after that I began awaking at that time and have had trouble sleeping through that period ever since. One of those awakenings was by a reptile biting my leg. It was shaking it off that woke me up. It's teeth were buried deeply and Leilani was on my mind. This happened three times in as many weeks. I didn't connect the maka moe (dream) with her as I was having indigestion then. I always look for physical causes before jumping to any occult conclusions.

"But the time came when I awoke terrified as her dragon had its fangs buried in my left cheek! Its beedy, glittering eyes were looking into mine. That's an experience I wouldn't care to repeat! I told this to a friend and student of Huna. 'You had better get busy, call on your high best Aumakuas (guides), and use any helps you can think of.'

"I had another friend, a nurse, who dislodged an obsessing entity after it came to her during menopause, by spending her noon hours in a Roman Catholic church. Finally, the priest approached her and asked her problem. After telling him he gave her a blessed rosary. The entity left and she carried that rosary to her grave. I did have a white-gold cross set with brilliants that had been blessed by a priest, also a vial of holy water from the Cathedral. I also knew my guide from my Rosicrucian initiation. An Oriental who revealed himself to me that night. I called on him for help and

also built up an astral wall between us. Aside from waking up at 2 a.m. many nights, I seem to have gotten rid of her dragon 'pet'.

"About this time I received an apologetic note from Sweet Leilani. Said she felt an electric current running up her legs into her genitals one night and thought of me; so she sent it back. Said she was sorry and hoped it hadn't hurt me! I was so disgusted at the Lesbian implications that I burned it and sprinkled cleansing salt on it, Paa-kai salt, from the Hawaiian market.

"The next indication that I had interfered with her nightly depredations was a phone call in which she thanked me for the banana kei-kis (seedlings) I had given her months before. As she gushed on I had the feeling she was aware of the protective work I had been doing against her. The talk wasn't characteristic of her at all. I excused myself from the call as soon as I could and haven't heard from her since -- and hope I dont! -- until she has this thing under control.

"Now I wish that during one of her visits here I had tossed one of my 'blessed' items in her lap and seen if she had acted skittish over it. It might have told me just how malevolent her dragon is. I dont know of any help in any church here except the Roman Catholic. The thing I want to know is WHY? Does she have Lesbian leanings and is angry because I dont respond? Her only daughter is a Lesbian. I never suspected such things from her until that phony letter came. If you can throw any light on this be my guest."

Aloha, LaHaina, Maui

Thanks for the interesting and informative letter on Sweet Leilani and her Tulpa, Familiar, Golem, Uni-hi-pili, artificial elemental or whatever we want to call it. Perhaps Basilisk would be more suitable. I had hoped, from my correspondence with Sweet Leilani over the years that she was gradually reabsorbing her Familiar and bringing it under control, evidently not, yet. Her writing is more coherent than it used to be but I dont think she is ready to face the truth of her creation, even though I have gotten her to admit, a couple of times, that she is responsible for her troubles. She does lead a haunted, troubled life, believe me! No friends, No sleep at night. Marriage gone to hell. Cant hold a job.

The fact that Sweet Leilani's elemental manifested to your consciousness as a serpent or dragon is most interesting because this gives some hint of the aberrated sexual practice which originally created it. It seems most likely that she practiced sodomy in a past life where she (or he) was deprived of a natural outlet for sex as a member of some cloistered priesthood, Roman Catholic, Kahuna, Mohammedan, Buddhist, Brahmin, Coptic or what-have-you. The false polarity of such a male-to-male relationship creates a dragon-type artificial elemental, according to Paracelsus. You'll find Basilisk in your dictionary but only an occultist would know

would know how and why it was created. My Webster's dictionary merely says: "Basilisk. 1. A fabulous serpent, lizard or dragon, whose breath, and even look, was fatal. . . ." In the chapter on Pneumatology, from Franz Hartmann's book on "Paracelsus", we read:

"The so-called Dragon is an invisible being, which may become visible and appear in human form and cohabit with witches. This is accomplished by means of the sperma which is lost by onanists, fornicators and prostitutes 'in acte venero'. . . . Another such hideous monster is the Basilisc, created by Sodomy, and also the Aspis and Leo. There are innumerable bastard forms, half man, half spiders or toads, etc., inhabiting the astral plane; belonging to the 'serpent which is to have his head crushed by the heel of the Christ'."

Hartmann found the above quotes in two of Paracelsus' books on Magick, "De Fertilitate" and "Fragments". The last two lines are straight Cabala and the Tree of Life, where the multi-headed serpent is held below Tiphareth, the Christ-center on the Tree.

CHANGE FROM THEORY TO PRACTICE!

WHY should you be the target of such sleep-disturbing tactics? Because you're there in Leilani's close vicinity. Naturally, a Dracula, male or female, will attack the members of the immediate family and close friends and relatives. With these people he has the strongest Aka-thread connections along which his vampire elemental can travel in its nightly search for that sexual garbage from which it derives its vicarious existence. Rotting, unpolarized sex force in the aura attracts these astral larvae, as Paracelsus calls them, like drunkards attracted to an open barrel of whiskey!

Obviously, the most likely target is the adult male or female who has known love and passion but who is sleeping alone, by choice or by force of circumstances. If you are also studying metaphysics you can expect your sleep to be disturbed pretty regularly. Now your Guides or Teachers can protect you from such invasions of privacy for a time. But eventually his Teacher is going to order the protection stopped so you can experience the consequences of your attempts to pierce the veil of the Unseen, thus forcing you to put into practice the principles, laws and rituals you have been studying. Like the nun in her cloister you must be especially careful to do your morning and evening protective prayers. You must also make every effort to transmute or sublimate all of your generative energies in constructive work and service, and in re-generation.

The point is, if Leilani hadn't brought the challenge to your selfcontrol, some other handy Dracula would have. You have come to that place in your occult studies and can expect no further progress until the challenge is met and overcome. The Lesser Banishing Ritual of the Pentagram is the most powerful protective ritual I know of. It is described and illustrated in our brochure, "Retro Me". Use

this and you wont be so dependent on the power of the Roman Catholic Church and its priests.

The Lesbian or Homosexual implications of vampire contact seem to be comparatively unimportant; for the vampire will take Life Force from any available victim, male or female, in its desperate efforts to maintain its scavenging existence. The Law as I understand it is that the creator of such an artificial elemental must also become its destroyer -- by drawing that misspent quantum of energy back into himself or herself and sublimating it in the fires of self-sacrifice and Service to the Light.

WE RECEIVED AN ANGRY LETTER

The foregoing story on Sweet Leilani was published in the Sept-Oct 1974 Journal of Borderland Research. The letter from "Aloha" was altered to the Hawaiian location to preserve the identities of the two principles, both BSRAssociates at the time and living in a mid-western state; but we were sure there would be some kind of a response from Sweet Leilani's Dweller, which would immediately identify Itself as the dragon and see this exposure of Its presence as a threat to Its continued existence.

Sure enough, within a month of publication and mailing we received an angry, threatening, hand-written, unsigned letter about the article. It had been mailed through one of those Postal Sectional Centers so the postmark bore no identifying point of origin, but we easily recognized Sweet Leilani's handwriting from her previous hand-written, signed letters. She canceled her membership in BSRF and we haven't heard from her since.

THE DANGERS OF ENLARGED RECEPTIVENESS

Dion Fortune continually warns of premature specialization in occult studies and practices of handling the Life Force while traveling the Third Way, the Way of the Cabalist and the Yogin.

"Life itself is not thought any more than it is sperm; but if it used to drive the machinery of the mental body it will produce thought, and if is turned into the machinery of the reproductive organs it will produce sperm. It will, in fact, go to whatever part of our nature we direct our attention; and if we have not trained ourselves sufficiently in thought-control to be sure of keeping our minds off any particular subject for a certain period, we are running grave risks if we open the channels of our nature to more force than it is normally constructed to deal with.

"This risky enlargement of receptiveness is affected by certain forms of breathing, meditation or ritual magic; and the risk lies in the fact that if a sensual thought intrude into consciousness at a time when the channels are open and the forces are flowing, these forces will immediately follow the focus of attention; and the result will be an outbreak of passion and sensuality.

"It is by concentration of thought that these powers are held to their work, just as the automobile is steered by the driver's hands. If attention waver, the direction of the power will waver with it. To use a big, occult potency is like driving a high-powered car at a high speed, all depends on the control; unless you have the nerve for it, you are safer on your own feet. Many people experiment in the invocation of forces, but few are aware of their reality until they find themselves out of their depth."

And Sweet Leilani was undoubtedly such an experimenter in a previous life! Ramaji was well aware of this danger for Baba Ram Dass, thus the careful instructions on how he was to keep his chelas at a certain distance; and he concentrated his thought on the higher centers by openly or silently chanting mantras while rapping with them. Thus, in the words of Dion Fortune, he "obtained a complete circuit for the cosmic force".

HAVE YOU BEEN DENIED A SUITABLE PARTNER?

"It may be deemed unjust that anyone should be delayed in their spiritual progress because circumstances have denied them a suitable partner," writes Dion Fortune in her "Esoteric Philosophy of Love and Marriage". "This, however, is not the case when envisaged from the point of view of the occultist. If the student has advanced far enough to undertake the operation indicated in the foregoing pages, he will be an initiate of the greater mysteries, and will have shifted the focus of his life from the personality to the individuality (Lower Self to Higher Self); he will have some memory of past incarnations, realise that they are phases of his existence, and his sense of the 'I' will stretch beyond birth and death.

"He will know that the circumstances of his present life depend on conditions in past lives, just as the circumstances of our old age depend upon the actions of our youth and manhood, He will see a future of many lives stretching out before him, and he will know that future is under his control; therefore he does not feel that he must taste, or forego, any particular experience altogether before death will overtake him; certain work he may decide to set aside for another incarnation, seeing that the conditions of this are unsuitable for its execution. The fact that he feels an urge to mate does not necessarily mean that he is ready for the great cosmic mating which we are here contemplating. Such a union requires more than his own decision; but should he have come to the point when he must handle focussed cosmic forces, then for this purpose he will have to affect the cosmic mating, which is a mating, not of personal love, but of capacity for service along the same lines of power. No love may enter the union at the outset; indeed, it may be a union of complete strangers, although out of the deep harmony necessary for the formation of a circuit, love may grow. . . "

Such a mating is not the joining of two halves but of four quarters and "X" is the symbol of such a union. It was well known to the

initiate Alchemists of the Middle Ages in Europe. They were bringing down the Cosmic Forces which laid the groundwork for the representative government we enjoy today, and for the Space Age science which is freeing us from the confines of the planet.

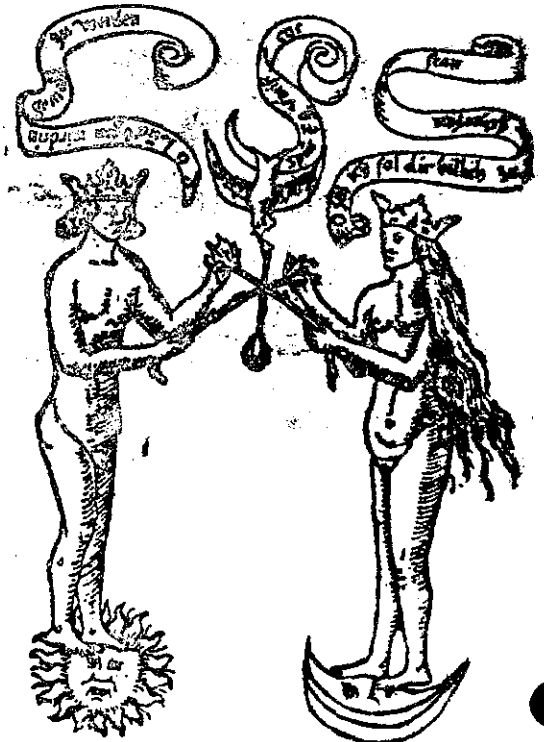
THE CHEMISTRY OF INNER UNION

In his book "Maps Of Consciousness" Ralph Metzner devotes a chapter to each of several occult disciplines: I Ching, Tantra, Tarot, Alchemy, Astrology and Actualism. The Alchemy chapter has this series of illustrations of the Cosmic Tie between man and woman which he discovered in the writings of Jung. Jung found them in an Alchemical text "Rosarium Philosophorum", the Rosary of the Wise.

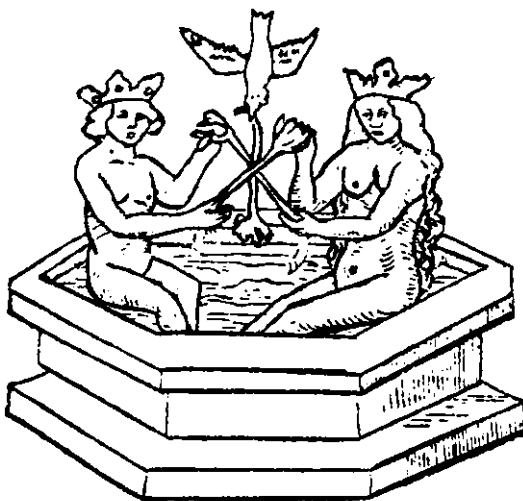
The "X" of the Heiros gamos or Sacred Marriage is obvious in the first illustration where the man and woman, fully clothed and crowned, are holding crossed branches with their right hands. Among other things this horizontal "X" represents the four compass directions and the four elements of the Cabalistic Cross earth, water, air and fire.



To me the six-pointed star above the Dove of Peace represents the Christ consciousness of Tiphareth, the sixth Sephiroth on the Tree of Life. The vertical branch in the dove's beak represents the Zenith and the Nadir, completing the six directions which form a sphere of consciousness. If that sphere is to produce anything useful it must have a blending of force and form, of energy and matter, of Sun and Moon. This is symbolized by the sun under the man's feet and the moon under the woman's. The fact that they are fully clothed and in royal raiment indicates that this is much more than an ordinary earthly union.



The unclothed condition of the next illustration shows that the polarity flow of magnetic forces is now uninhibited between the two. They have unclasped their left hands and completed the "X" by now holding the other ends of the crossed branches. The king says, "O Luna, let me



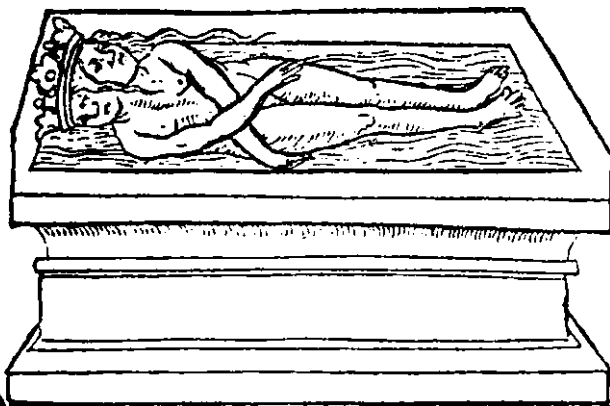
be your husband." The queen replies, "O Sol, I will be receptive to you."

Still balancing the elemental forces within themselves -- and between each other -- the couple are by now seated in a purifying bath to cleanse themselves for the higher work ahead. If this is not done, the impurities in their systems would set up eddy currents in the cosmic flow which would shatter them. "Our stone (the philosopher's stone) is to be extracted from the nature of the two bodies," says the text.



Now, fully immersed in the bath of the Elements "the solar king and lunar queen are mating" says Metzner; but the wings indicate that the Serpent Fire of the physical union has been directed upward along the spines for an expansion of consciousness, a climax at the top of the head rather than at the crotch. to activate the Thousand Petalled Lotus, the crown chakra. The old Alchemist wrote: "In the hour of conjunction the greatest marvels appear" and "The new light is begotten by them."

SUBJECTIVE BLISS OF PERFECT UNION



The final drawing shows the two merged into one. Lovers continually try for this state of bliss on the physical plane but cannot achieve it because their physical bodies are in the way. Such a blissful union of form and force can only be achieved on the Inner Planes while the physical bodies are in trance and consciousness is free to roam where it will. But the "X" of the crossed arms indicate that this is a controlled flight, under the guidance of the Master, and for purposes of loving Service to the Light. Metzner says, "This is the classic theme of regeneration through death and rebirth." But the thing we want to emphasize here is that it is done in physical plane partnership with a loving companion of the opposite sex and not in the celibacy of the cloister

or the forced asceticisms of the Yogin. Tantric Buddhism can be seen as a form of protest against this abnormal behavior. Dion Fortune observes that the Sacred Marriage or "Cosmic Tie is supernormal in that it belongs to a different code of laws altogether to that which governs the general order of mankind; it is one of the Greater Mysteries and, as such, is reserved for initiates, and is only referred to here because so many are essaying these mysteries without initiation -- are experimenting with great natural forces in entire ignorance of their nature and potency, and therein lies the danger."

THE UNION OF FIRE AND WATER



If there is any indication of how far Dion Fortune and her husband penetrated the Mysteries with their sacred union of Fire and Water (Sun and Moon Forces) it is only in the depth and reach of her writings on occult science. Metzner makes no reference to the help, or lack, of an understanding, compatible partner in treading the Way of the Yogin or Cabalist. Neither does Dion Fortune for that matter! We only learned of her marriage to a Harley street physician from Dr. Francis Israel Regardie, from conversations with this well known Cabalist in Hollywood, where he earns his living as a psychiatrist. Regardie knew Dion Fortune in his early days in London, when she was

head of the Society of the Inner Light, which she founded and directed until the time of her death in 1946.

Metzner says that the above illustration is another of those culled by Jung from the writings of the Alchemists. It can be taken to symbolize the union of man and woman at several levels of consciousness, or as in the case of Theresa and many other celibate ascetics -- West or East -- the vertical marriage or union of Higher Self and Lower Self.

A Westerner who experienced such a union in the East did not hesitate to write about this temporary marriage initiation in the foothills of the Himalayas. We are speaking of Francis Yeats-Brown, an English officer in the Bengal Lancers, who retired from the service in India after World War I. This episode in a colorful and adventurous life concludes his autobiographical "Lives Of A Bengal Lancer". Through a chance meeting with a crippled Indian girl, Hastini, while still in the Service, Yeats-Brown met his guru Bhagawan Sri,

and received Yoga instruction which he had ample time and opportunity to practice while incarcerated in a Turkish prison during the war. Eager for more occult wisdom and free from earthly attachments, the retired Major sought out his guru and the cheela, Hastini, in the ashram above the plains of India. The personal instruction he received there compliments the dry, impersonal analysis of Yoga outlined at the beginning of this lesson. We urge you to obtain a copy of the book and study it if this Third Way interests you.

THE SERPENT LORE OF THE TANTRIKS

Bhagawan Sri was in trance, body cold and erect as a statue in the lotus position; but the top of his head was warm to the touch. Obviously he was a master of Kundalini Yoga and he wanted to supervise this initiation from the vantage point of the Inner Planes. This cataleptic condition of his Teacher disturbed Yeats-Brown. It was unfamiliar to him.

"Do not be alarmed, Sahib," said Hastini. "He can recall Kundalini at will."

"She drew her arm through mine, and we returned to the hut. The glow of her body warmed me through and through.

"A curious comprehension seemed to link us, but whatever this understanding was, she was its mistress as she was its begetter; she could make me burn or freeze, but I did not feel that I had any effect on her.

"She began to speak of the serpent-lore of the Tantriks, which is at once so mystical and so material that it baffles the Western mind.

"The goddess is more subtle than the fibre of the lotus,' she said, 'and lies asleep at the base of the spine, curled three and a half times around Herself, closing with Her body the door of Brahman. Sometimes She awakes of Her own volition, which you call falling in love. Falling in love! Yes, like slipping on a mango skin. The right way to arouse Her is through breathing. Then you do not fall, but rise into love. Then She uncoils Herself, and raises Her head, and enters the royal road of the spine, piercing the mystic centres, until She reaches the brain. These things are not to be understood in a day. When She reaches the thousand-petalled jewell of the lotus, then the Sun at the navel meets the Moon at the throat (the higher sexual center, Daath, the invisible sephirah), and you taste Her nectar, and know that She is Life, and that Life is God.'

"Hastini held me as if I had been entranced. I could not take my eyes from hers; they were my gates of pearl.

"One can, if one will, describe the sudden understanding between a man and a woman, the conflagrant moment when two Selves come into the sunlight of unity, knowing each other. But there are moments stranger still, which no tongue can tell, or pen write, when nothing happens on the physical plane, unless the eyes between themselves

spin some etheric web in which something dances, like the sex-chromosomes in the womb. It is not in the body alone that a child is born. Every woman carries within her another seed: she is the begetter of more than bodies. That which was born between Hastini and me that night still lives, and can therefore reproduce its kind, but what and where I cannot say.



MAJOR F. YEATS-BROWN

"When the guru returned, he joined in our conversation as if he had never left us (which indeed he hadn't!). I did not ask him about his trance, for the talk still ran on the mysteries of love and devotion, and Bhagawan Sri was disposed to listen to his cheelas. 'Sivanand (her husband) and I have renounced even the Veda,' Hastini was saying. 'We are crossing the ocean of maya and we do not know what we will find on its farther shore. But after all, this is the playtime of the spirit that cannot always live in one room, nor always fix its thoughts on eternity.'

"The wife and mother is the sole and sacred path,' said Bhagawan Sri, quoting a text. 'In her you shall be born again.'

"Hastini considered this a moment, and added a saying of BhartiHari's:

'The true object of love is the union of the hearts of the participants. When that is not accomplished, the mating might be that of two corpses.'

"Through breathing you shall come to Laya-siddhi,' said Bhagawan Sri, 'as through walking you reach a place of pilgrimage. Sivanand will find Her who is his hidden half and you, Hastini, Him. The true knowledge of Being comes out of the masculine awakening in woman, and the feminine in man, which is manifested on the earth plane as sexual union. In that super-sensual bliss the rock of egoism is riven, and the two become One, and Very God.'

"And then, after a long time,' said Sivanand, 'when we see the children of our children, we shall abandon all food taken in towns and seek refuge in a lonely forest. And so we shall have escaped from the net of desire, although still together, and Siva shall be seen by us in his true aspect.'

"Yes, Sahib, instead of in the mayik form necessary for creation. Every instant upon this earth there is a great outpouring of fertility. Every second a new-born child is somewhere crying, and somewhere another soul is leaving the skull it inhabits. These changes pertain to maya; their perception is the higher wisdom. There are a million lives in Sivanand, waiting to meet Hastini's. Their wills shall

choose them, by a knowledge and control of their dual natures which is the microcosm of the world-process between Siva and his Shakti.'

"And I suspected, but I think now wrongly, that Bhagawan Sri was not being as explicit as he might have been. . . '

Like Richard Alpert fifty years later, Yeats-Brown wanted his guru to take him on as a personal cheela or pupil there in India, but was politely refused. The Major had to prove the validity of his occult knowledge in practice, in the market place and not in the quiet of a Himalayan retreat. Caucasian students of the Mysteries were needed then, as now, to help build a Bridge of Understanding between East and West.

"'The bee buzzes when it is outside the flower,' said Bhagawan Sri, 'but within the chalice it drinks honey silently. In the West you may find a guru who knows the skilful management of your times and values, to lead you to the threshold of the temple of the undistracted mind.'

"I swallowed my disappointment. In the light of the embers over which we crouched, I could see Hastini's eyes, narrowed, observant, like a line of black bees in a summer sky. . . We talked far into the night, of many things both East and West; and I knew that I was receiving a lesson in that virtue of the Path which compliments love. . .

"'Your civilization has done marvellous things,' said Sivanand, sucking at the cup of his hands in which a cigarette burned, so that he drew in lungfuls of mixed smoke and air. 'You have almost conquered the earth. With your telescopes and trains and battleships you can move and control almost everything, except your thoughts, and the food in your bowels. . . You look outwards too much. Our methods are more reasonable. We do not bother about engines. The shakti-nadi is a more important machine.'

Yes, and the Hindus don't bother about sewage systems either; so their ignorant, impoverished descendants are scourged with preventable diseases which kill millions every year. But as Dion Fortune points out in her writings, it is the destiny of the Western races to bring the God-force down to the physical plane to redeem it! We don't preach brotherhood and practice separation in some Himalayan retreat. We have our intellectual fools and the Orient has its impractical mystics.

The discerning reader may question the propriety of a married woman, Hastini, leading another man into a spiritual union in the presence of her husband. We can only remind you again of the learned observations of Dion Fortune in "The Esoteric Philosophy of Love Marriage": "The Cosmic Tie is a union that is entered into by two individuals for the purpose of performing certain occult work that can only be performed by two units functioning in polarity; it has nothing whatever to do with love or attraction as ordinarily under-

stood. It is motivated by service and nothing else. . . the participants in this union do not choose their partners, they offer themselves for service to the Master. . . the Cosmic Tie is supernormal in that it belongs to a different code of laws altogether to that which governs the general order of mankind; it is one of the Greater Mysteries and, as such is reserved for initiates. . . "

The Master in this case was Bhagawan Sri. It was His will, apparently, that Hastini assist Yeats-Brown in the creation of a Body of Light, that vehicle of immortality which is the goal of every human being, the final triumph over the grave. As an administrator of the Law, Bhagawan Sri assumed complete responsibility for the spiritual relationship between the two, and for what might result from that relationship! Even though the Adept might appear to be a law unto Himself, behind and above Him are Masters of Masters closely observing His every action and giving help where needed.

Both the poet, Rupert Brooke, and the Mystic, Theresa, obtained glimpses of the glory of these Masters of Masters in their visions.

Remember, when you set your feet on the Path which separates you from the mass of mankind, control of your destiny passes from the Lords of Karma to your Master. They are primarily concerned with maintaining the balance of the Scales of Justice. Your Master is concerned with the salvation of your soul; so under His direction the necessary reactions to your actions in the past are used to further your education as a student of the Mysteries; thus the student or initiate escapes accidents and misfortunes which would destroy the ordinary person. He or she has made it worth the Master's while to preserve them for future service in the flesh; and an intuitive relationship has been established by which the Master can reason with the student and get him or her to change their course of action before a painful experience is required to drive the lesson home. You don't reason with the Lords of Karma. You act and They react, sometimes with lightning swiftness!

So the sometimes grisly business of making Gods and Goddesses out of men and women goes on. Perfection is your goal and in spite of yourself, you will achieve it.

* * *

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